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CONFERENCE

ON

URDU AND HINDI CHRISTIAN LITERATURE,

HELD AT

ALLAHABAD,

24TH AND 25TH FEBRUARY,

1875.



MADRAS:

The Christian Vernacular Education Society.

1875.

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Printed by C. Foster and Co.—Foster Press, Madras.

PREFACE.

THE Conference is responsible only for the Minutes, printed in large type.

Numerous individual opinions, expressed orally or in writing, are introduced, as far as possible, in their proper places. While many of them would readily be indorsed, all must be understood to rest merely on their own merits. Some explanations have been added for the sake of clearness.

The Rev. Dr. Brodhead and Dr. Murdoch were appointed by the Conference to edit the Proceedings. The Minutes were written out by Dr. Brodhead, Secretary of the Conference. For the selection of the extracts, &c., Dr. Murdoch is responsible. The two editors being 1,600 miles apart, to have transmitted proofs would have involved considerable delay.

MADRAS, *25th May*, 1875.

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CONFERENCE

ON

URDU AND HINDI CHRISTIAN LITERATURE,

ALLAHABAD, 24TH & 25TH FEBRUARY, 1875.

FIRST DAY.

I. INTRODUCTION.

ORIGIN OF CONFERENCE.

H. Carre Tucker, Esq., C.B., formerly Commissioner of Benares, strongly urged the Christian Vernacular Education Society and the Religious Tract Society to vigorous efforts for the production and circulation of Christian literature in India, in view of the rapid increase in the number of readers through the spread of education.

On the motion of Mr. Tucker, the Committee of the Christian Vernacular Education Society, on the 14th October, 1874, passed the following Resolution:—

“That the Committee of the C. V. E. S. deem it no longer advisable to limit their efforts to mere school-books, but feel that there is an urgent call upon them to push forward the preparation of general Christian Vernacular books, so as, in conjunction with the Religious Tract, and other Societies and individuals, to do all in their power to provide a wholesome Vernacular Literature in all the fourteen languages of India.

“That a copy of this Resolution be sent to the Committee of the R. T. S., requesting their co-operation in the movement, and their advice as to how such co-operation can best be effected; whether by uniting the Local Committees in India, as suggested by Mr. Tucker, and carrying on this portion of the work of both Societies jointly; or by requesting Dr. Murdoch and the Local Committees (in mutual communication with each other) to draw up Lists of such approved Publications as they think ought immediately to be prepared, with estimates of their cost, the probability of their sale, and such particulars as would enable the Home Committees to confer as to what share of the expense should be borne by each.

“That a copy of this Resolution be sent to Dr. Murdoch and to the Local Committees in India, for their opinions as to the best mode of combining the efforts of the two Societies in the preparation and dissemination of a Christian Vernacular Literature; and to enable them to draw

up a List of the Publications which had best be immediately commenced, having due regard to the three Principles* laid down in the original Preface of the Society."

In reply to the foregoing, the Committee of the Religious Tract Society, on the 3rd November, passed the following Resolution:—

"That the Committee highly approve the design of providing general Christian Vernacular books for the heathen populations of India now being taught the art of reading in the Government and other vernacular schools; and are quite prepared to co-operate with the Committee of the C. V. E. S. in carrying the scheme into effect, so far as there appears to be any reasonable prospect of the books so provided being taken and read by the classes for whom they are intended.

"That they think the best mode of co-operation will be for their common Agent, Dr. Murdoch, to prepare, with the counsel of the Committees of both Societies in India, Lists of Books and the number proposed to be published, together with their cost, the prices at which they are to be sold, and the means, and probable extent, of circulation; and, having done so, to transmit the Lists to the Committees of the two Societies in London, when it can be determined what proportion of the cost can be contributed by each Society, and in what manner the contribution shall be made, whether by money payments, or by grants of paper, or by proceeds of sales."

On receiving a copy of the above Resolution, the Committee of the Christian Vernacular Education Society at once set aside £1,000 as a first instalment to be expended in 1875 on Vernacular Literature. The Religious Tract Society has, for half a century, aided in the publication of Christian tracts and books in India. Its grants for this purpose in 1873 amounted to £2,279. On cause being shown, the Committee are willing to increase the assistance now afforded.

In most parts of India there is only one principal organization for the supply of Christian literature, which simplifies arrangements. In North India, however, there are four large independent Societies, in addition to other agencies working on a smaller scale. To avoid clashing and to secure, as far as possible, uniformity in plans, it seemed desirable to hold a Conference on the subject of Urdu and Hindi Christian Literature. The topics proposed to be discussed were explained, at some length, in a pamphlet by Dr. Murdoch.

As business arrangements are best made by a few men well acquainted with details, the Conference was not intended to be large. The Secretaries of Tract Societies, the Superintendents of Mission Presses, and one representative of each Mission in North India, were to form the majority of the members. A circular,

* These are the same as those of the R. T. S. Every thing sectarian is to be avoided in its publications. "In principle they simply desire to be Christian."

however, was widely issued before the meeting, inviting suggestions.

MEETING OF CONFERENCE.

The Conference met in the Bible and Tract Depôt, Allahabad, on the 24th February, 1875. The following members were present :—

SOCIETIES.	Representatives.
<i>Bible and Tract Societies.</i>	
North India Bible Society ...	Rev. J. Williamson, <i>Secretary.</i>
Punjab Religious Book Society ...	{ Rev. R. Clark, " F. H. Baring, } <i>Secretaries.</i>
Christian Vernacular Education Society.	{ Rev. J. F. Holcomb. Dr. J. Murdoch.
<i>Missions.</i>	
American Methodist Episcopal Mission.	{ Rev. T. Craven, <i>Supt. of Press.</i> " J. Mudge, <i>Editor of Periodicals and Books.</i> " H. Mansell, Cawnpore.
American Furrukhabad Mission...	{ Rev. A. Brodhead, D.D. " S. H. Kellogg. " J. J. Caleb.
American Lodiaua Mission ...	Rev. E. M. Wherry, <i>Supt. of Press.</i>
Baptist Mission ...	" J. D. Bate.
Church Mission. ...	{ Rev. B. Davis. " J. P. Ellwood. " D. Mohun.
Free Church Mission...	... Rev. J. Hector.
London Mission ...	{ Rev. J. Hewlett, <i>Supt. Mission Press, Mirzapore.</i>
United Presbyterian Mission ...	Rev. J. Gray.

The Rev. T. S. Wynkoop, Secretary of the North India Tract Society, was unable to attend from illness.

The Conference was organised by the appointment of the Rev. R. Clark, C. M. S., Amritsar, as Chairman, and the Rev. Dr. Brodhead, A. P. M., Allahabad, as Secretary. Prayer was offered by the Rev. J. Williamson, Allahabad.

II. EXISTING LITERATURE.

Copies of the publications of the Tract Societies and principal Missions were laid on the table. A list is given in the Appendix of the different agencies by which they were produced. The various publications, as far as known, are included in the Catalogue.

Of some tracts and books, not a single copy is now available. Even the titles of some are unknown. It is a security against loss, as well as a great convenience in ordering tracts, to number them. Sets of tracts should be bound in volumes. As a further

safeguard and to make publications better known, the following Resolution was passed by the Conference :—

Libraries.—Resolved : That it is desirable that Libraries be formed at Allahabad, Mirzapore, Lucknow, Lodiāna, and Lahore, containing specimens of all existing Christian Publications in Urdu and Hindi, and that Publishing Societies be requested to supply copies for this purpose.

III. PUBLICATIONS IN PROGRESS.

To prevent, as far as practicable, the loss of labour by different persons engaging in the same work, Publishing Societies were requested to submit lists of books in preparation. Those furnished are given below.

The North India Tract Society.—This Society has in the press an Urdu Concordance to the Scriptures, by the Rev. R. Hoskins. Moulvie Safdar Ali is preparing for the Society a collection of Urdu hymns.

The following MSS., sent in competition for the prizes offered by Sir William Muir, are now under examination. All are in Urdu except the last in Hindi :—

Evidences.

Natural Theology.

Whately's Evidences.

Philosophy of Plan of Salvation.

For Muhammadans.

Instruction for Muhammadans.

The Remover of Impossibilities.

Doctrinal and Practical.

Key to Adam.

The Resurrection of Christ.

Butler's Dissertations.

Pictures of Sin.

Poetry.

Four Gospels in Urdu verse.

Gospels of Mark and John.

On Drunkenness.

History.

Bridge of History over the Gulf of Time.

History of the Ancients.

Narratives.

Stories from Church History.

Stories of Christian Missions.

Story of a Conversion.

Translation of "Tom Tracy."

Victor Cazensky.

Story of a Sea-shell.

For Women.

Instruction for Women.

Story of Two Girls.

Miscellaneous.

The Honeycomb.

Natural History.

Hindi.

Garland of Similitudes.

The Punjab Religious Book Society.—The following works are in preparation in Persian Urdu :—

“Line upon Line.”

Commentary on St. Matthew, by Rev. R. Clark and Rev. Imad-ud-din.

Miftah-ul-Taurel. Types of the Mosaic Dispensation, with coloured illustrations from England.

Aiena-i Dil, or the Heart Book, translated by the Rev. J. G. Deimler, Bombay, with chromo-lithographic illustrations prepared expressly for this edition in Germany.

Translation, by Rev. E. M. Wherry, of Rev. J. Vaughan's “What think ye of Christ?”

Book of Texts and Hymns, by Rev. E. M. Wherry.

Bushnell's Character of Jesus, chiefly for Muhammadans, by H. E. Perkins, Esq.

Translation of “Lost Gyp,” by H. E. Perkins, Esq.

Life of Christ, originally published by H. C. Tucker, Esq., revised edition.

Translation of Bickersteth's “Rock of Ages.”

The prizes offered by the Punjab Society will probably elicit some useful works.

American Methodist Mission.—The Rev. T. Craven, Lucknow, furnished the following list :—

I. BOOKS IN MANUSCRIPT :—

(a.) *For the Young.*

1. Todd's Student's Manual, Persian Urdu.
2. Pleasing Stories, Hindi and Persian Urdu.
3. Biography of Mrs. Mansell, do.
4. Amos Armfield, do.
5. The Earnest Inquirer, do.
6. True Repentance, Hindi.
7. The Way of Salvation, do.
8. Woman and her Saviour in Persia, Hindi and Persian Urdu.
9. The Bible True, do.

10-30. A series of 20 Illustrated Coloured Picture Books in Hindi and Persian Urdu. Also reprints of the *Guncha-i-Mufarrah* and *Gulshan-i-Tasawir*.

(b.) *For Muhammadans.*

A book showing the uncorrupted preservation of the Jewish and Christian Scriptures.

(c). *For General Circulation.*

1. Commentary on the New Testament. Matthew and Mark ready this coming summer. Roman Urdu.

2. Mattison on the Trinity, Persian Urdu.

3. Arthur's Tongue of Fire, do.

4. A short Treatise on Rhetoric, do.

II. BOOKS ABOUT TO BE PREPARED :—

For General Circulation.

1. Forty Portraits of the Great Teacher, Persian Urdu.

2. Josephus. (Two Books prepared) do.

3. Man's Sickness and Physician, or his Depravity and Remedy in Christ, Persian Urdu.

American Presbyterian Mission—The following works in Urdu are in progress :—

1. A translation of the Assembly's Larger Catechism, by the Rev. S. H. Kellogg.

2. Commentary on Luke, by Dr. J. Newton.

3. A work on the Muhammadan Controversy, by the Rev. C. W. Forman.

4. A translation of Gallaudet's Natural Theology, by the Rev. E. M. Wherry.

5. Bible Stories in Scripture Language, by the Rev. J. F. Ullmann.

A translation of D'Aubigne's Reformation is contemplated.

The Rev. J. Hewlett, Mirzapore, stated that his translation of Augustine's Confessions (Urdu-Arabic) was nearly ready. He mentioned also that Dr. Mather is preparing in England, at the expense of the Religious Tract Society, a translation, adapted to India, of the Annotated New Testament.

The Rev. W. Etherington, Benares, is preparing a Hindi version of the Bengali Annotations on the Gospels by the Rev. Dr. Wenger.

The following Resolution was passed :—

Notification of Works in Progress.—Resolved : That early information be given to the various Publishing Societies of books in preparation, and that the Secretaries of said Societies be requested to enter all such information in a book specially kept for the purpose, and communicate to all applicants any knowledge they may possess of works on the same or similar subjects in process of preparation ; and request that notice of the discontinuance of the preparation of works be sent to them.

Details of the above description are inserted gratuitously in the *Lucknow Witness*, which has already been adopted, to some extent, as a convenient medium for circulating widely such

intelligence. Notices in writing can be known only to a comparative few.

IV. PUBLICATIONS REQUIRED.

The principal classes of publications were passed under review, and the suggestions of members were invited. Some books were mentioned orally; many others were included in lists furnished either before or after the meeting. All the titles are given in the Appendix under different heads. It should be understood that the books were not individually considered and recommended by the Conference. This was impossible from want of time. Still, the titles will be useful in selecting books for translation.

The remarks of the Rev. T. V. French, preliminary to his list, require to be borne in mind: "None of the works I would suggest should be translated word for word; but with free rendering, and even paraphrasing, into Oriental idioms, points of view, figures of speech, and modes of thought." A Resolution of the Conference on this subject is given under another heading.

A few of the books named may contain some passages objectionable on doctrinal grounds. Such would be omitted.

1. FOR HINDUS AND MUHAMMADANS.

The general feeling of the Conference on Publications for the above classes, is embodied in the Resolutions given below. A few individual opinions of a different character are given in the Appendix.

In a paper read at the Allahabad Missionary Conference, the Rev. T. V. French observes that the books needed for Muhammadans are "works of a less controversial and more devotional and spiritual cast; which is at present a marked and most deplorable desideratum of our Tract and Book Societies; almost the whole range of our religious literature, with the exception of a few hymns and commentaries, being dwarfed and shrunk into polemical discussion, truth in its offensive and defensive attitude, not that which is hortatory and authoritative and most effective to bring hearts into captivity to the obedience of Christ." (Report, pp. 63, 64) Mr. French was invited to suggest publications of the class he thought required. In addition to others, which will be noticed elsewhere, he specially mentioned the imitation of Christ by A Kempis. He writes: "This is of a class of works, which, I think, would meet the Muhammadan mind in some of its phases appropriately."

The Rev. T. P. Hughes, C. M. S., Peshawar, was asked to express his views on the same subject. His remarks are as follows:—

"I agree with the Rev. Mr. French in thinking that our great want is *suitable devotional books*, especially for converts from Islamism.

"It is not often that religious Muhammadans are converted to Christianity. Our converts from Islamism have generally passed through a long probation of unbelief with reference to their former creed, and consequently they too often bring with them the 'indifference of sceptics' rather than the earnestness of new converts. For such I need hardly say, that a constant exercise in the reading of God's Word as well as the constant exercise of meditation and prayer are absolutely necessary. In the event of a religious Muhammadan being brought to Christ, the necessity of some systematic provision for his spiritual wants is increased tenfold. He will have been in the habit of praying fivetimes a day, perhaps with the addition of the three supererogatory periods which are observed by pious Muslims. He will have been in the habit of fasting at least one month in the year, and if he be a member of any religious order, he will have been in the habit of performing the religious exercise called *Zikr*, which does not consist (as many Europeans imagine) of merely a repetition of the names of God, but includes also a series of meditations upon selected passages from the Quran; and he will also have been in the habit of reading certain portions of the Quran daily. Such a man from having been a 'Pharisee of the straitest sect,' may, by God's blessing and grace, become a modern Paul. But there will be just this difference in the two cases, that whilst the Jewish Saul of old joined a Christian Church whose chief characteristic was spiritual devotion, the Muhammadan Saul of modern times will have to join a Christian Church the most striking feature of which, *to his mind*, will be the absence of devotional life. The probability of such a convert becoming indifferent to the practical exercise of religion must be apparent to all who have ever given any time to study the idiosyncrasies of the human mind.

"What kind of devotional works can be prepared to meet such cases must, I think, be left to the judgment of different sections of the Christian Church. It will be impossible to obtain anything approaching to an unanimous decision on the subject in a mixed Conference of Missionaries."

The following extract, contained in a letter from General Lake, Church Missionary Society, London, to the Rev. R. Clark, Amritsar, was read to the Conference:—

"Mr. Downes tells me that in his opinion Safdar Ali's *Niyaz Nama* is one of the best books he knows on the Muhammadan controversy, and he thinks it would be useful to translate it into English. One advantage of this would be that the information it contains would thus be made available for Missionaries in the Ottoman Empire and in Africa as well as those in India, who have to deal with the Muhammadans. In a letter received not long ago from Sir William Muir, he wishes that all the publications in Turkey, Egypt and Asia Minor should be interchanged with those of India. I believe that if this had been systematically done from the first, a good deal of labour might have been saved, and that often a great deal of time and attention is devoted to a subject which has already been fully considered."

The Resolutions passed by the Conference were as follows :—

With reference to the general subject of Literature required for Hindus and Muhammadans, it was resolved :—

(1.) That it is the sense of this meeting that the works at present required for Hindus and Muhammadans are not so much those of a controversial character as those in explication of Christian truth and its enforcement in the life.

(2.) That the Revs. R. Clark, Imad-ud-din, and K. C. Chatterjee, in consultation with Missionaries and others who have given special attention to the subject, be requested to prepare a Descriptive Catalogue of Indian Publications for Muhammadans, especially mentioning those calculated to be so generally useful as to warrant English translations ; and that this Committee prepare a review of the Muhammadan Controversy in India, with suggestions as to any further Publications which seem necessary.

It was also proposed that Missionaries in the Turkish Empire be requested to draw up similar lists of Publications, with a sketch of the efforts to reach Muhammadans in Western Asia.

(3.) That the above-mentioned Committee be asked to secure some competent person to review the whole of the works prepared by Muhammadans in reply to the works of Dr. Pfander, Moulavi Safdar Ali, the Rev. Imad-ud-din, etc., and prepare a work for Muhammadans, showing wherein the so-called refutations have failed to reply to the aforesaid works.

(4.) That the Revs. S. H. Kellogg, J. D. Bate, and J. J. Caleb, be a similar Committee to that named above, for the purpose of preparing a Descriptive Catalogue of Hindi publications.

The following Resolution, moved by the Rev. J. D. Bate, was passed on the second day ; but it is introduced under the proper heading :—

Resolved : That encouraged by the contributions of Mr. John Christian to the existing literature in Hindi, this Conference would beg to present to his notice the

importance of his contributing still further, and more particularly, that he entertain the idea of the possibility of his devoting his talents to the production of an embodiment of all that the Bible teaches in reference to the Person and Mission of our Blessed Lord, in a work approaching in size and character to the Ramayana of Tulsi Dás.

2. BOOKS FOR NATIVE CHRISTIANS.

On the subject of literature for Native Christians, a free expression of opinion was obtained, and many valuable suggestions were made. It was finally resolved that the Rev. Dr. Brodhead and Dr. Murdoch be requested to collect the information given with reference to Christian books, and to embody it, with suggestions, in the Report of the Conference.

3. BOOKS FOR WOMEN AND CHILDREN.

List of existing works, with suggestions, will be found in the Appendix. In connection with this subject, the Rev. T. Craven submitted a proposition to the effect, that an illustrated monthly tract in Hindi be undertaken for circulation in Sunday Schools, Zenanas, etc. Definite action upon this subject was postponed.

4. PERIODICALS.

Statements regarding Periodicals issued at present were made by the Rev. T. Craven, American Methodist Mission, Lucknow, the Rev. E. M. Wherry, Lodiana, and the Rev. Dr. Brodhead, Allahabad. These are given in the Appendix.

Proposed Hindi Magazine.—The Rev. J. H. Budden, London Mission, Almora, forwarded the following Paper to be read at the Conference:—

“The Hindi dialect is spoken by probably not fewer than sixty millions of Hindus, and of those among them who can read, the great majority know only the Nagari character. They are scattered over the immense territory comprehending the North-West Provinces, the Punjab, the Central Provinces and Rajpootana, and are the most important element of the population inhabiting this the original seat of Hinduism in India. The Nagari character, as the appropriate representative of the Sanskrit language, is also more or less known to the learned among Bengalees, Mahrattas, Gujaratees and other races. For the same reason, and as the proper vehicle of religious thought, it has a sacred character, and real access to the Hindus, as such, on religious subjects, can only be obtained through this medium. It is also used, with some modifications, in social intercourse and correspondence in secular business and in all indigenous native education among the Hindus. Mr. Kempson's last educational report gives unequivocal testimony to its wide diffusion and great predominance in

his department; and the reports of the Tract Society show that the demand for the Society's publications in Hindi, is five times that of those in Urdu.

"In these circumstances it is a remarkable and lamentable defect in our Mission agency, that there is no periodical in that dialect and character, issued by any part of the Missionary body working among this immense population. Such periodicals are published in Bengalee, Mahratta, Urdu-Persian and Roman, and English, but not in Hindi; and until one is established, it is evident that one of the best and most effectual means of reaching the very heart of Hinduism is unemployed.

"Among the most prominent results of English education and Mission work in this part of India, is the rise of the Brahma Samaj, consisting entirely of Hindus who have lost faith in their ancestral religion, and are not able or not willing to accept the Gospel. There are periodicals in English adapted, more or less, to meet their circumstances, but not one in the vernacular of the people generally, who cannot fail to be sooner or later affected by this movement among those of their own race who are better educated than themselves.

"To supply this great and manifest deficiency in our Missionary agency, it is proposed to establish a periodical, which shall be so arranged and conducted as to meet, as far as possible, the different requirements of the case. It should be printed in Hindi-Nagari, in a style intelligible to the masses of the people, and accompanied with a translation in English in parallel columns, to attract the attention of those Hindus, who are able to read English, and also to enlist the sympathies of others, not Hindus, in support of the undertaking. While the tone of it should be unequivocally Christian throughout, it should report and discuss such social, political, scientific and general matters, as would be interesting to the people, and would help both to conciliate and enlighten them. But its main object should be, to meet the case of those young men who are now so numerous everywhere, who are cut adrift from their old moorings without helm or compass, and to show to them in all possible ways, that the only secure refuge for sinful man, either in time or eternity, is the cross of Christ.

"It is probable that arrangements might be made for editing, printing and publishing such a periodical, if there were a guarantee of sufficient funds being available to carry it through the first inevitable outlay, and to maintain it in circulation, at some pecuniary loss, until a sufficient period had been allowed for it to make good its own position. Taking the "Dyanodaya" as a general guide, but publishing, at first at least, only monthly, and giving Hindi and English in parallel columns throughout, the first outlay need not be very great, and, if it proved successful, it might subsequently be issued more frequently, or enlarged as circumstances required.

"The main object of this paper is to ascertain whether the Conference is prepared to adopt and recommend this proposal, and to assist in carrying it into effect. If the N. I. T. Society, the C. V. E. Society, the A. M. E. Publishing Committee, and the Mirzapore Orphan Press Fund, would combine in this undertaking, guaranteeing each a portion of the required capital, asking help from the present Societies, and bringing the undertaking before the public in India, there is every

reason to hope that it would gradually succeed; and it would be a useful medium for bringing into notice and aiding in the circulation of the publications of all these different Societies."

The Minute passed was as follows :—

"A communication from the Rev. J. H. Budden, with reference to the establishment of a Hindi Magazine, was endorsed by the Conference, and a Committee, consisting of Messrs. Budden, Hewlett, Davis, Holcomb, Craven, Bate, and the Secretary of the North India Tract Society, was appointed to take the whole matter into consideration, and, if found practicable, arrange for the publication of such a periodical.

5. ILLUSTRATED BOOKS AND SCRIPTURE TEXTS.

Specimens of illustrated vernacular books and illuminated texts were presented, and it was recommended that the preparation of such books and texts in the several languages be encouraged.

6. BOOKS FOR ALL CLASSES.

The following Resolution was adopted with reference to the preparation of works for the press :—

Resolved: That this Conference strongly recommend that writers proposing to introduce foreign books into the languages of this country, should not confine themselves to a closely literal translation, but rather endeavour to transfuse and adapt such works to the special necessities of the people of this country; and moreover call the attention of Missionaries and others interested, to the special desirability of original works upon the topics which have been suggested at this Conference.

7. THE URDU SCRIPTURES.

The attention of the Conference having been called to the fact that the existing version of the Urdu Scriptures is faulty in many respects, the following Resolution is adopted :—

Resolved: That it be recommended to the Bible Societies of the Punjab and the North-West Provinces to appoint a Committee to prepare a revision of the Urdu Bible, it being understood that the Committee will give themselves sufficient time to execute a thorough revision of the Scriptures; and for the better accomplishment

of this purpose, it is further recommended that the Committee meet periodically.

In connection with the above, it was suggested that Missionaries and others who prepare commentaries in Urdu, be requested to add either a revised version or critical notes on the existing version.

8. ENGLISH PUBLICATIONS.

After a statement by a member of the Conference, the following Resolution was adopted :—

Resolved: That this Conference believes that it would be most desirable for Depositories in Central Stations to keep on hand a large stock of useful Religious Literature from different religious publishers at home, with the view of counteracting error and promulgating truth all over the parts of the country in which they are located.

9. THE CHRISTIAN VERNACULAR EDUCATION SOCIETY.

With reference to the proposed work of the C. V. E. S., the Conference expressed its sense of the valuable aid this Society would render by enlarging its publication department in the direction of securing interesting Christian reading for the young and for adults.

10. MISCELLANEOUS SUGGESTIONS.

The following are some points noticed in Papers prepared for the Conference :—

The Rev. J. D. Bate furnished a long and valuable Paper. The titles of books are given under the different headings. The same course has been pursued, in most cases, with regard to the remarks. The following are some extracts :—

TITLE PAGES.—“The names of many of our Tracts are too unwieldy and too learned. Though the pundits may understand them, yet the masses (who are, in truth, our chief purchasers) seldom do. However effectively the learned title may convey an idea of the drift of the book to a learned native, if it says nothing to the ordinary man, it is, so far, a failure. I sell a larger number of copies of *Dharm-pushtak ká Sár* than of any other books except *Rám Parikshá*, yet I have never sold as many as half-a-dozen under that title : I change the title of that book and of almost every other,—taking care, of course, that the title I give it harmonise entirely with the contents. There are several of the Tracts of our North India Tract Society whose titles I would at once alter for briefer, simpler, and more attractive ones. Why should not this matter be attended to? A second point in the title page

is the *Transliteration and the Translation of the title*. A Missionary may know the Devanagari character, and yet not know the Arabic: to such a one the title of a Urdu Tract would be among the things that are unknown, if not exactly among the unknowable: or, he may know the Arabic character, and yet not know the Devanagari; and he would then be unable not merely to explain the contents of the work to an intending purchaser, but also to tell even its name. I have myself witnessed how ludicrously this has worked, and how fatally it has told against the sale of books. The advantage of the title being translated would be, that the Missionary (if he do not happen to be quite familiar with the language in which the tract is written) would be able to conjecture off-hand, sufficiently well for practical purposes, what to represent the book as containing."

SCRIPTURE QUOTATIONS IN FULL.—"Every passage quoted from the Sacred Scriptures in our tracts should be *given in full*. The mere quotation of the figures of chapter and verse is useless in argument. This defect exists notably in one of the best tracts we have, viz., in the Urdu tract, "A Comparison of Muhammadanism with Christianity:" the pages are literally crammed with figures indicating Scripture quotations. Now, it is surely too much to expect that a Muhammadan should carefully search out all the passages, especially as he knows that the object of the quotation is to prove the insecurity of his own position, and to create in him a revolt against his most cherished predilections. To say nothing of the fact that he belongs to a race much given to ease-loving, it may be that he is not even the possessor of a complete copy of the Scriptures; and if he be, he may not know where to find the place. We should avail ourselves of every reasonable means of *arresting the attention* of the reader. The plan now objected to looks very much like an invention of the evil one to take off the edge of a Scripture quotation. God's words are better than ours. The plan now objected to almost looks like an insinuation that the writers of some of our tracts thought otherwise. 'The Word of God is possessed of life and is powerful:' by all means let us permit that Word to utter its voice clearly. If it be argued that the *bulk* of the tracts would be increased, I say *let it be increased*, if the increase be 'the increase of God.' What are *our* arguments in comparison with those which the Divine Armoury of Scripture furnishes polished and whetted to our hands?"

URDU AND HINDI.—"A curious mistake is sometimes made in some of our tracts,—they are occasionally written in the wrong language. Thus the tract *Sachchá Masiki* is written and printed in Urdu,—the language of the Muhammadans, while the arguments are exactly those which are adapted, not to the Muhammadan, but to the Hindu. When another issue is required, this tract should be translated into Hindi, and printed in the Nagari character for Hindus. We all know that many an argument which would leave a Hindu without a leg to stand upon, would be simply unmeaning if applied to a Muhammadan."

SIMPLICITY OF STYLE.—H. E. Perkins, Esq., C. S., has the following remarks on this point:—

"Some commentaries (I refer particularly to those of — and

—) are as nearly as possible unintelligible to the ordinary run of native Christians, and as far as they are concerned, the books might be burnt with small damage."

GOOD NEWS.—The Rev. J. Newton, M. D., A. P. M., Sabathu, writes:—

"I have but one suggestion to make, and that is an earnest petition. I beg the Conference about to meet at Allahabad to use all its influence to persuade the various publishing bodies in India to make the fact that the Gospel is *good news* as conspicuous as possible, e. g. How easy it would be to print in large bold characters at the head of the title-page of every gospel tract,—but above all of every edition of the gospels—the simple word KHUSH-KHABAR, (or Khabre)—or its best known colloquial equivalent,—in each of the vernaculars. Having put this blessed word in the forefront at the top and in large letters—let the ordinary title of the work, whatever it may be, be printed below. Possibly you will think this a trifling matter. But ought we to neglect any opportunity of familiarising the people with this vital truth that the Gospel is the good news of the grace of God?"

PUBLICATIONS FOR SERVANTS.—W. Coldstream, Esq., C. S., calls attention to books of this class:—

"Every Christian in India, whether directly occupied in evangelization or not, must be brought into direct contact with native servants at every turn of his daily life; and his opportunity of influencing them is, therefore, very great. I should like to see books both in Roman and Persian character, suitable for masters to read out to their servants on Sundays. They would require to be very simple, in narrative form principally, with Christian doctrine interwoven.

"Portions of the Bible text with a very simple commentary by way of illustration and amplification, would be still more useful. It is possible such books exist."

The Catalogue shows that there are some books which may be used for the above purpose, though one or two, specially prepared for the servants, would be of advantage.

V. PREPARATION OF BOOKS.

Probably the greatest difficulty Tract Societies in India have to contend with, is the obtaining of tracts and books adapted to the country. It is a comparatively easy matter to secure translations of English works; but, unless very skilfully orientalised, they will meet with very small success. Native Christians, it is true, can profit to some extent from translations; but to Hindus and Muhammadans they are often unintelligible.

It is not an easy task to produce an effective tract. Even at home the number of really good tract writers is limited. In India, European Missionaries and educated Native Christians form a comparative handful. Hence the difficulty is vastly increased.

Dr. John Muir thus shows the need of adaptation:—

"In order to write in a manner intelligible to the Hindus,

or, in fact, to any other people, it is essential to bear continually in mind what they know and what they do not know; how they think, and reason, and feel. The Hindus, whether literate or illiterate, live in a region of thought as different from our own as can well be conceived. Their intellectual habits, their moral temperament, their religious ideas and traditions, their associations, their customs, are all distinct from ours: of much that we know they are inevitably ignorant, while they have many notions and much information with which we are unfamiliar; and many of their theories and of their principles of judgment and action are discrepant from ours.*

The Rev. W. Shoolbred, taking the above circumstances into consideration, writes :—

“I am strongly of opinion that no European, however well acquainted with native habits, modes of thought and idioms, can adequately meet the native taste.”

The Rev. Imad-ud-din, after mentioning the need of books explanatory of the Scriptures, of histories and biographies, remarks :—

“We must, for the present, trust especially to foreign Christian Missionaries and others to prepare these books. The Native Church is not sufficiently advanced to act independently whether in making translations or analyses or collections of matter. European writers are greatly to be blamed for not presenting far more matter to India for the instruction of Hindustani people. The work English people are almost altogether giving themselves, as preaching, praying, holding meetings, natives, *can* do. But they cannot do this,—for they have not the knowledge of other times and countries.”

Still, as the Rev. J. Hoch remarked at the Ootacamund Conference, “We should commit a great mistake if we were to assume that all Missionaries—or most Missionaries *ex-officio*—are called by their Divine Master to write books.”

MEASURES TO BE ADOPTED.

1. **Reproduction of Tracts in other Languages.**
—In the great dearth of good original tracts, any prepared should be turned to the best account. The Rev. J. D. Bate points out the course to be followed :—

“I would also suggest that any evangelical work that may appear in any one of the languages of India, should, if it be a work of real merit and promise, be translated carefully into English and circulated among the English-speaking part of the native population. In this way, not only should we secure the direct advantage now implied, but any Missionary who might feel himself competent would (if he were willing to do so) have an opportunity of rendering the book into any other of the languages of the country. Some time ago the manuscript of a tract in Tamil was forwarded to me. It was spoken of in high terms, and it was hoped that it might be put into Hindi; but it is still

* Preface to “Examination of Religions,” Part II.

among my manuscripts at home. Had it been written in *English* as well as in Tamil, it would probably by this time have been rendered into Hindi."

The Rev. W. Campbell shows that the course above suggested is the same substantially as that followed by the Hindus themselves. Hindu literature all over the country consists largely of vernacular translations from the Sanscrit:—

"What plan, then, it may be asked, would you suggest to provide a Christian literature, for India? The system, I reply, which has prevailed from time immemorial among the Hindus themselves, to provide their own heathen literature, is one whose claims to simplicity and usefulness cannot be disputed. Whatever may be the differences in the languages, they all belong to the same great family: similar laws regulate the idiom, construction, style, and various kinds of composition which prevail in the dialects of the north and the south; when you describe one part of India, you have, in many respects, described the whole; the manners, the customs, and the habits of the people, with trifling variations, correspond from Cape Comorin to the Himalayas; and the superstition, in all its great lineaments, is exactly the same. Whether, therefore, the present literature was originally written in Sanscrit, or in some other language, the Vedas, the Shastras, the Puranas, and all their classical writings are to be found in all the principal tongues of India, and are as well understood in the one as in the other. Let this plan be adopted and acted upon by the friends of Christianity and of India, and every language in Hindustan will in 20 years hence have a Christian literature.

"Were European Missionaries and Christian Natives who are qualified to excel in this department of labour encouraged to write and to publish useful works in the respective tongues with which they are acquainted, there is such a similarity in the genius and in the construction of all the languages of India, that any book, which was printed in any dialect from the South to the North might, with the greatest facility, ease, and advantage, be rendered into every other, and be as much suited to the state, character, and circumstances of the people, as any treatise, written in English, might be translated into the language of every Protestant community in Europe."*

The Madras Tract Society has several folio volumes, containing English translations of its tracts. Every Tract Society in India should adopt a similar course. During the hot season, when out-door labour is greatly curtailed, the authors of good tracts might prepare English versions.

The plan recommended has been followed to some extent. Two volumes of English Translations of tracts have been printed in Madras, and are now procurable at the Dépôts of the Christian Vernacular Education Society. The Rev. W. F. Johnson has found some of them useful in preparing tracts in Hindi. The Madras Tract Society has published English editions of some of

* British India, p. 590.

its tracts which are meeting with a ready sale. English is becoming of more and more importance as a medium of communication, resembling Greek in apostolic times.

2. **Offering Prizes.**—Many translations have been made by Natives under the superintendence of Europeans; but most of the original tracts and books have been produced by the latter. To call forth native talent, the offer of prizes was suggested. The Rev. Imad-ud-din writes:—

“Native authors should be more encouraged by paying them for their labour as all other labour is paid for. Some few men will write for God, without remuneration; but most will not without inducement,—their heart soon wearies. Either there should be rewards offered for special works, or reward or payment given for special work when offered.”

The above recommendations have been adopted in several instances. Many years ago, Dr. John Muir offered prizes for the best compositions on certain subjects. In 1873, Sir William Muir authorised the North India Tract Society to offer prizes on the conditions mentioned below:—

“Works may be presented, either

“(1.) Of a high standard of composition, and elaborate in their treatment of the subject; or

“(2.) Simple and elementary both as to style and matter.

“For the best work of the first kind, if in the judgment of the Society's Committee it reaches a high standard of excellence, a prize of Rs. 500 will be awarded.

“For the best works of the second or simple kind, approved by the Committee, five prizes will be awarded of from 100 to 200 Rs. each.

“The choice of subject is left entirely to the writer. Stories, Biographies, striking chapters in History, works of Natural Science or Travel; in short, anything interesting and recreative, as well as instructive, will be received in competition, it being understood that all such works must come distinctly within the limits of Christian literature. Works suitable for women and children will be specially acceptable.

“The works may be either in Hindi or Urdu. They may be translations, or adaptations of works in other languages, as well as original; and there is no restriction as to the nationality or residence of the writer.”

A list of twenty-five MSS. received is given at page 4.

The prizes have not yet been adjudicated.

A liberal friend placed Rs. 1,000 for prizes at the disposal of the Punjab Religious Book Society. The following subjects were mentioned:—

“1. Two prizes of Rs. 200 and Rs. 100 for the best work, on any doctrinal or practical Christian subject, which shall be simple and elementary, both as regards style and matter.

"II. A prize of Rs. 200 for the best series of six or more narrative tracts or books on such subjects as the following: Humility, Honesty, Purity of heart and life, Temperance, Truthfulness, Debt, Slander, Idleness, Bad Language, Sin, its nature and consequences; Fate.

"III. A prize of Rs. 100 for the best series of from four to six small tracts or books, or for one larger book suitable for women,

"IV. Separate prizes of Rs. 30 or Rs. 20 for any tract or tracts in II. or III. of special merit.

"V. A prize of Rs. 300 for a good collection of original hymns and songs for children similar to those of Dr. Watts.

"The works may be either original or adaptations from other languages. In style they should be somewhat similar to that of the *Rasum-i-Hind*. They may be competed for by all."

As the time for sending in MSS. has not yet expired, the results are still unknown.

The following resolution was passed:—

The Conference recommends the offering of prizes and rewards to authors and translators for accepted MSS.

3. **Appointment of Editors.**—When the Calcutta Tract Society determined to put forth increased efforts, it was found necessary to secure the aid of an Editor to give a considerable portion of his time to the revision and preparation of tracts and books. The Religious Tract Society has made an allowance of £100 per annum for this purpose for many years. In this way both a great impulse has been given to the production of Christian literature and its character has been raised. The Conference considered that the same course might be followed with great advantage in North India.

With respect to HINDI, the following resolution was passed:—

That the Conference regards it as highly desirable that the Rev. J. H. Budden, who has given special attention to Hindi, should devote as much of his time as possible to the preparation and editing of Christian publications in that language, which is spoken by about seventy millions of people, and which has hitherto not received sufficient attention.

The Resolution with regard to URDU may be fitly prefaced by the following remarks by the Rev. T. P. Hughes, C. M. S., Peshawar. They show that the Muhammadan Controversy, among certain classes, is assuming new phases which require to be watched:—

"I also wish to draw the attention of Conference to the fact that

whereas in the days of Dr. Pfander and others, Muhammadanism was placed 'on the defensive,' it has now assumed an aggressive position with reference to Christianity. A large number of anti-Christian works have been published in Lahore, Delhi and Bombay, attacking the doctrine of the atonement, and also the evidences of Christianity. They are very widely distributed and are read by educated Muhammadans.

"The works of Syed Ahmed Khan Bahadur and of his son Syed Ameer Ali Khan, an educated barrister of the Inner Temple, have also made great impression upon the minds of educated Englishmen with reference to the character of Muhammad and the nature of his religious system. Whilst Wahabism is an attempt to bring back Islamism to that state of vigour which caused it to spread over the nations of the earth, the school of thought which is led by Syed Ahmed Khan and Syed Ameer Ali Khan, and which has been patronised by such writers as Bosworth Smith, Emanuel Deutsch and John Davenport, is an attempt to adapt the religion of Muhammad to what Mr. Disraeli has called 'the spirit of the age.' Many experienced Missionaries who have laboured for many years with much ability in contending with Muhammadan opponents, are perhaps hardly prepared to hear from an educated Muhammadan that 'slavery is abhorrent to the spirit and teaching of Islam,' that 'polygamy is indirectly forbidden by the Quran,' and that 'Islam never grasped the sword for the purpose of proselytising.' And yet such are not the hasty assertions of an ignorant, noisy opponent in the bazaar, but they are the sober statements of a Muhammadan gentleman who has received his education at an English university, and who has qualified himself as a barrister of the Inner Temple—Syed Ameer Ali Moulvi, M. A., LL. B., Barrister-at-Law.

"Syed Ameer no more represents orthodox Islamism than Mr. Voysey or Dr. Colenso does orthodox Christianity; but is not improbable that this Broad Church Muhammadanism will occupy a similar position amongst Muslims as that of the Brahmo Samaj amongst Hindus.

"To meet this movement, I think we must all confess that Missionaries are scarcely prepared. Several works are required to enable the Christian Missionary to meet this 'advanced Muhammadanism.'

"Sir William Muir has done good service to the cause of Missions by the publication of his *Life of Mahomet*, and Dr. Sprenger has placed in the hands of our German brethren perhaps a more valuable contribution to the study of Islamism; but unfortunately both these histories are founded upon the writings of Wākidi and his Kātib, two authors who are regarded by Muhammadans as the least trustworthy historians of their prophet. I would therefore suggest that the *History of Muhammad* by Ibn-i-Hishām* be translated into English.

* Syed Ameer Ali's principal authority. (Preface ix.) The popularity of Ibn-i-Hishām among Muhammadans, may be partly explained by his keeping back unpleasant narratives. Sir William Muir says in "The Earliest Biographers of Mahomet," "there is reason to suspect that Ibn-i-Hishām was not so honest as his great authority, Ibn Ishāc." He quotes Dr. Sprenger's opinion: "Unfortunately the additions of Ibn-i-Hishām are even less critical than the text of Ibn Ishāc." Hence the preference for Wākidi on the part of the two European historians.—J. M.

There are many native scholars acquainted with English, who would, if rewarded, undertake the translation.

"There is a common impression that the Quran contains the whole of the teaching of Muhammad, whereas 'the Sunna' are equally binding upon every Muslim, be he Sunnī, Shīah, or Wahābī. The Sunnīs and Wahābīs acknowledge the authority of the 'Mishqāt,' which is a collection of traditions from the works of Bokhārī and Muslim. The Mishqāt was translated by Captain Mathews in 1810, but this work is now out of print. I would recommend that arrangements be made for the publication of a reprint.

"The Rev. Mr. Rodwell, a clergyman of the Church of England, has recently published a new translation of the Quran, with the Suras or chapters arranged in chronological order. The chronological arrangement of the chapters of the Quran is without doubt the most effectual method wherewith to study Islamism, for it reveals the gradual imposture of Muhammad: but still, in all other respects, Sale's translation and notes are to be preferred. If the copyright of Sale's translation is not reserved, I should recommend that a new edition be published with additional notes. Some months ago I suggested to the Lodiaua Mission Press the propriety of republishing the Roman-Urdu edition of the translation of the Quran by Abdul Qadir. My sole object in giving Abdul Qadir's translation in Roman type was to supply the missionary with a recognised translation of the Quran which he could quote when engaged in controversy, and *not* to put it forth as a Christian polemic. It has been requested that this Roman-Urdu edition of the Quran should be published with judicious notes, and it has been said that amongst the missionaries of India, many competent scholars may be found who could undertake such a work. I know of no scholar, either amongst missionaries in India or orthodox Christians at home, who is sufficiently acquainted with the rules and principles of the exegesis of the Quran to undertake such a responsible task. It would be an easy matter to attack the Quran page by page, verse by verse, and line by line, on the same principles as sceptics among our own countrymen attack the Bible; but I hardly think such a method would serve the interests of true religion. We can only hope and pray that such scholars as the Rev. Mr. French or Sir William Muir may be induced to give special attention to the study of the Quran as it is explained by the Hadis and history of Muhammad, and in time give to the literary world what even the mental acumen of a Deutscher has failed to realise—the true nature of the imposture of Muhammad.

"I trust that these remarks will not be misunderstood. They are not intended to cast any reflection upon the ability of the Missionary body, but merely to show how unprepared we *all* are to attack the Muhammadan system. The best Christian polemic we have on the subject is 'Islam, its History, Character, and Relations to Christianity,' by Dr. J. M. Arnold—a new edition of which has just been published by Longmans.

"As I have given some attention to the subject, I will, for the in-

formation of Missionary brethren, give a list of works on Muhammadanism which should form part of every Missionary's library, who is engaged in controversy with Islamism.*

"With regard to existing vernacular works on the Muhammadan controversy, I regret to say that in our Peshawar Mission we find it impossible to distribute them, for it is said that the great religious leader of the day, the Akhund of Swat, has placed an interdiction upon the reading of Christian books. During an itineration, if I succeed in inducing half a dozen people to accept copies of Christian works I consider myself fortunate, and I very often find that even some of them have been afterwards destroyed.

"It will be therefore seen that whilst I have certainly given special attention to the study of Islamism, I have not had much practical experience in the distribution of books.

"I would take this opportunity of informing the brethren that I am engaged in the preparation of a Dictionary of Muhammadanism, and that the 'Notes' which I am sending to the *Calcutta Christian Intelligencer* are not *bonâ fide* notes of this work. They may, however, be useful to some of the brethren who wish to acquaint themselves with the details of the Muhammadan system."

The Resolution of the Conference was as follows ;—

Resolved ; That as Urdu is of great importance as the principal language of Muhammadans throughout India, one or two Missionaries might, with much advantage, be set apart to study Muhammadan literature, and prepare suitable Christian publications, and that a competent native scholar should be employed, as in Bengal, to assist in this department.

The Conference adjourned after prayer by the Rev. J. Hewlett.

* *Sale's Koran*. Still the most correct and valuable work we have.

Rodwell's Translation of do. Williams and Norgate, 1871.

Arnold's Islam. Most valuable and generally correct.

The Mishqat in English. Calcutta, 1810. It contains the most authentic traditions.

Essays on the Life of Mohammed, by Syed Ahmed Khan. Trübner, 1870. Contains a good deal of information.

Sir W. Muir's Life of Mahomet. Smith, Elder and Co., 1861.

Life of Mohammed. By Syed Ameer Ali, M. A. Williams and Norgate, 1873. A very able defence of Mohammed. See remarks above for its character.

Mohammed and Mohammedanism, by Bosworth Smith. Smith, Elder & Co., 1874. An apology for Mohammed.

Lane's Customs of the Egyptians. New ed., 2 vols. Murray, 1871. 12s. Most correct.

Weakley's Translation of Dr. Pfander's Mizan-ul-Haqq, C. M. S., 1867. Still very useful, but not quite up to the 'advanced views' of educated Muslims of the present day.

Manual of Laws relating to Mohammedans and their Relations of Life, by J. B. S. Boyle, Esq., Victoria Press, Lahore, 1873.

SECOND DAY.

The Conference was opened with prayer by the Rev. H. Mansell.

VI. STYLE OF PRINTING AND BINDING.

Specimens of Publications in different languages were submitted to the Conference. The subjects of Printing, Illustrations, and Binding, were then considered.

1. PRINTING.

1. Hindi.—With regard to this language, it was felt that the course to be pursued must depend upon the readers. For persons in towns, the ordinary Nagari character may be employed. Useless expense is sometimes incurred by making the type too large. The Rev. J. D. Bate urged the necessity of meeting the wants of the rural districts by Kaithí and Mahájani:—

“Notwithstanding all our efforts and expenditure and self-complacency, the sad fact remains that the Bible is still a closed book to a very large proportion of the people; and this, not because the people cannot read, but because we print in just those characters which the great body of the people have never learnt and do not understand. The Devanagari character (in which we print those of our Christian publications that are intended for Hindus) is the character of the Pandits: it is true that many besides Pandits can read in that character; but *the masses* read in other characters, such as the Mahájani and the various kinds of Kaithí. I have been surprised and saddened to find during a recent journey in this district, that numbers of persons have refused many books offered to them gratuitously, solely because they could not read the character, though these same persons daily transact their business by means of another character with which they are perfectly familiar. I will not, brethren, resort to arguments, the force of which you admit as readily as I do: I prefer to leave the facts to yourselves, with the hope that you may see your way to printing all our religious publications in every character with which the people are familiar. If type of the kind required cannot be found, or if to get such type prepared would, at present, be too costly to be attempted, the works might be lithographed. Lithography is, as you probably know, largely resorted to already by our brethren of the German Mission in Tirhoot. Why should not the evil thus complained of be remedied at once?”

The following Resolution was passed:—

That inasmuch as large numbers of the Hindi people are unacquainted with the Devanagari character, and yet are quite familiar with the Mahájani and the different kinds of Kaithí, it is the opinion of this Conference, that it is important that an effort be made to publish our Christian literature, in some proportion, in every character that is understood by the people.

2. Urdu.—The *Lucknow Witness* gives the following summary of the remarks on printing in this language :—

“ Much the most lively discussion and development of differing opinions, was called out by the question as to which character should be used in printing Urdu, whether the so-called Arabic type, the Persian lithograph, or the Roman letters. It was unanimously believed that as between the Persian and Arabic, or in other words, as between the writing and the type, the former was much more acceptable to the people, and hence should be mainly if not wholly used. But on the employment of Roman-Urdu the Conference was very evenly divided. It was urged with much force in its favor that it was more cheaply printed, more readily written, more easily read ; that by means of it all Indian peoples of whatever language could be reached, so that it was much better adapted than any other for general diffusion ; that Persian being simply a written language, could not be eventually perpetuated, and must in time give way to the more convenient Roman or English character ; that this latter was fast spreading in the Courts and examinations, especially of the Punjab, and was destined to continue thus to do as being more familiar to the rulers of the country ; that Native Christians and all who have learned English prefer the Roman. On the other side it was said that a special character for Native Christians was to be deplored as tending to isolate them from their fellow-countrymen, and to shut them out from the best models of composition, and from the widest usefulness, as well as the readiest employment ; most native works are in the Persian character and Christians ought to feel at home in it.”

Another objection to the use of the Roman character may be mentioned. As many Native Christians are acquainted only with the Roman, most books in Urdu, except those of a controversial nature, are printed in that character. This renders them useless to nearly all except a very small fraction of the community. It is mainly on this account that the state of Christian literature is such as Mr. French deplores. If Native Christians could read the ordinary character, one edition of a book would be useful to all classes. At present it is necessary to print two editions, one in Roman, the other in Persian. This, however, is done only in a few cases, so that a large proportion of purely Christian literature is accessible only to Native Christians brought up in Mission schools.

Some entertain doubts about the rapid spread of the Roman character.

With reference to the comparative value of the Persian and Arabic character in printing Urdu, the following Resolution was passed without division :—

Resolved, that as between the Arabic character and the Persian character, the members of this Conference are of opinion that the greater encouragement should be given to the Persian.

The Resolution with regard to the Roman character was carried by the close vote of eight to seven:—

That this Conference recommend that while the vernacular character be in every way encouraged by missionaries in their schools, and in their publications, yet that the work of general instructive publications in the Roman character be vigorously carried forward for the Christian Church, and as far as possible for the heathen.

2. ILLUSTRATIONS.

With reference to illustrations and the importance of a good collection of woodcuts, the valuable aid rendered by the Religious Tract Society and the American Tract Society in furnishing supplies of woodcuts was acknowledged. The following Resolution was also passed:—

Resolved: That a series of some of the most necessary illustrations, in outline, with only a little shading, might be prepared with much advantage for heathen lands, where ordinary woodcuts often cannot be printed with sufficient clearness, nor be understood by the people; and also that cheap coloured engravings should be used as extensively as funds permit.

3. BINDING.

Style of Binding.—The chief subject for consideration under this head was whether books should be bound in European or Native style. It was felt that this must depend a good deal upon circumstances. For Muhammadans, the purely native style is to be preferred. The European style at once marks out a book as Christian, causing it either to be disliked in itself, or to be an object of suspicion to others. The same remarks apply to books for bigoted Hindus and villagers. Tracts which had little sale when published in European style went off rapidly when got up like native books.

On the other hand, some Hindu books are approximating to the European style; the more intelligent do not object to the European mode of binding, and, in fact, give it the preference.

The feeling of the Conference was as follows:—

It was thought that books might be made attractive by being provided in native as well as European styles of binding, and that ornamental wrappers, coloured paper, coloured inks, ornamental bindings, &c., might be used with great advantage.

Binding Books as required.—Large books sell slowly,

an edition sometimes not being exhausted for 15 or 20 years. If all the edition is bound at once, not only is there a waste of capital, such as no home publisher would permit, but after a time the binding gets so faded, that the books become unsaleable. Printed sheets are far more easily preserved than bound books. Insects generally first attack the paste, and it most readily absorbs moisture. Though white ants are very destructive, they can be guarded against. But books lying on shelves safe from their ravages are sometimes riddled by insects. The Superintendent of one depository says that books and sheets well aired suffer from dust, but they are comparatively safe from insects. Another recommends tying up sheets in *brown paper*.

The Rev. E. M. Wherry, Lodiana, uses *blue* copperas in paste with great advantage.

If books are bound only as required, they look much better and meet with a readier sale.

VII. PUBLISHING ARRANGEMENTS.

Copyright.—There was the following Resolution on this subject:—

It was the opinion of the Conference that, where found advisable, copyright should be obtained; that in all cases the rules regarding copyright should be observed, and that no Society should reprint or translate another's publications without permission.

Gratuitous Circulation and Sale.—Formerly tracts of all sizes were given gratuitously throughout India. In some parts even large volumes were distributed on the same principle. Good was done, but many of the publications were never read, and the expense was very great. It is evident also that all the benevolent funds available could not supply India with Christian literature. The work must be made largely self-supporting.

In 1848 the selling system was successfully adopted by the Bombay Tract Society. Within six years its issues were trebled. In 1855 an attempt was made by the Madras Tract Society to act upon the same plan. The Report of the Bombay Tract Society for 1853 says: "Had a vacillating, inconsistent course been adopted, the experiment would have failed as a matter of course." This was verified in the case of the Madras Tract Society. Missionaries received large numbers of tracts which they were to sell and remit the proceeds. If the tracts were not sold, it was no loss to them, and the old plan of free distribution was largely carried on, defeating the attempts of those who sought to sell. After five years, there was an avowed return to the old system of grants. In 1866, the total issues of the Madras Tract Society were 74,204; the proceeds of vernacular sales amounted to Rs. 82.

In 1868, the selling system was again tried; but there was a rigid adherence to the rules. In 1874 the number sold rose to 220,000, realizing Rs. 2,007. At the same time the free circulation of handbills and short papers was carried on, the gratuitous issues amounting to 300,000.

In 1870, the selling system was adopted by the North India Tract Society. In 1869, the total vernacular issues amounted to 17,640, realizing Rs. 53. In 1873, there were 37,200 books and tracts sold during the year, realizing Rs. 1,690, while the gratuitous issues amounted to about 40,000. The experience of the Lodiana Mission and the Punjab Religious Book Society, has been equally satisfactory.

Many of the people read slowly and badly. Short statements of Gospel truth are best fitted for them, and may be given away freely since their cost is trifling. Affixing a price to larger publications is a guarantee for their being read and preserved, as well as a saving of expense.

The feeling of the Conference was as follows :—

The Conference, while agreeing with the principle of giving away occasional short tracts, leaflets and handbills, was of the opinion that all tracts and books, as a rule, should be priced and sold.

Prices.—The necessity of attention to this point is shown in the following remarks by the Rev. J. D. Bate :—

“ Experience has forced upon me, that the price list needs careful revision. As it stands at present, it is open to criticism of a kind which I feel sure our devoted and most obliging Secretary would be the first to deprecate. For example, *The Divinity and Humanity of Christ* (an Urdu tract of 52 pages) is in the ‘Gratuitous Series;’ I do not complain of this, but there is another Urdu tract, *Qaid Kusha*, with only four leaves more, quarter priced at six pies! Now, at a hasty glance at a book in the bazar, these tracts are of the same size; and if a man gets the former for nothing, he does not quite see why he is charged half-an-anna for the other. Again, *Din-i-Haqq-ki-Tahqiq* contains 93 pages and is quarter-priced at six pies; while *Din-ki-Tariq* contains 94 pages (only one page more, let it be noticed) and is quarter priced at one anna,—exactly double the price of the former. The Hindi tract *Dharm Tula* contains 114 pages, and is quarter-priced at six pies; while *Badibaran* contains only 100 pages and is quarter priced at nine pies. I merely quote these examples. Some of our tracts have cost me much trouble on account of the wrong price being printed on the cover. I refer to *Dharm-Vartta* and *Adbhut Charitra Darpan*, whose price is printed as two pice; it should have been one pice.*

“To Missionary brethren who do not aim at selling tracts and

* The price list of the North India Tract Society has been revised since the Conference and some of the anomalies mentioned have been corrected.

Scriptures, these remarks will seem to be of small importance; but to those of us who feel it to be our privilege to take a leading part in the work of spreading abroad such Christian literature as is available, they are of great importance. To argue that the prices should be regulated, not in proportion to the mere size of a book, but rather in proportion to the merits of its contents, is idle, for the native in the hurry of purchasing (when, as is sometimes the case, a dozen hands are held up at once for the books) does not weigh the question of the relative value of the contents,—he looks at the *bulk* of the book, and at this only,—of the nature of the contents beyond what may be suggested in the title, he knows nothing: the man who fixes the price of the book has in view *one* thing; the purchaser has in view quite another thing.”

The foregoing remarks of Mr. Bate apply to the pricing of publications by Societies. He also shows the injurious effects of different missionaries selling at different rates:—

“In concluding these rough sentences, I have only to suggest how important it is that we missionaries should be of one accord in prescribing to our colporteurs, a uniform scale of charges. My colporteurs, on returning lately from a long and most successful journey, said that they could not find purchasers for their large publications, *Satmat Nirupan*, *Mumuksh-Brittant*, etc., for they had found a colporteur who appertained to another Mission selling these bulky volumes for a pice each! As I had directed them that they were not to sell such a work as *Satmat Nirupan* under three annas, they could find no purchasers, and were reviled by the people as impostors,—the very worst character a colporteur could get, as he does so much of his work alone and in places where he is not known, and has not, at all times, the missionary to keep him in countenance, when evil-minded persons cast suspicion upon him. Why should we not resolve at once to remedy this evil in all future issues of our publications?”

Lithographed Urdu, with stitching and paper, costs about 32 pages to the anna, (1½d.) or one pice (¾d.) a form. If thin country paper is used, the rate is above 40 pages to the anna.* Exclusive of paper, the cost is about 52 pages to the anna.

Rates vary at different presses; but the above may be considered as about the average.

The Calcutta Tract Society in 1871 adopted the rule:—“That the price of all books hereafter published and bound in paper covers, be fixed at the rate of one pice per form or thereabout.” This has remained unchanged.

The Madras Tract Society has no rule on the subject, but in many cases the prices are only about one-half of the Calcutta rates, viz., three pie, or one pice, per *sheet*.

At the Conference the Madras rate, one pice a sheet, was suggested as the average.

* This is the charge of the Nawul Kishore Press, Lucknow, probably the largest Native Press in North India.

Discount.—This was perhaps the principal practical question that came before the Conference. The object was to introduce the grand motive power in commerce all the world over, instead of permitting the circulation of religious literature to remain a forced thing by paid agents.

Ordinary publishers at home allow, on an average, $33\frac{1}{3}$ per cent discount; the Religious Tract Society, under certain circumstances, gives 40 per cent. The profit thus obtainable on sales, stimulates booksellers to keep supplies. Were no discount allowed, trade would be paralysed.

The Tract Societies at the three Presidencies, when they adopted the selling system, also agreed to allow discount. The Calcutta Tract Society allows 50 per cent discount on vernacular books priced four annas or less; and $33\frac{1}{3}$ on vernacular books priced above four annas.

The Bombay Tract Society allows 50 per cent on publications at not more than one anna each; on those more than one anna, 25 per cent when sold by the dozen.

The Madras Tract Society allows 50 per cent on publications below one anna, and 25 per cent on those one anna and upwards.

The North India Tract Society did not give any discount. The only advantage allowed was the following:—

“Packages of the vernacular publications of the Tract Society to the value of 20 Rupees and upwards will be sent to the purchasers free of charge for transmission, when cash payment accompanies the order.”

The same course was followed by the Lodian Mission. It is easy to understand how such rules tended to repress sales. Prices were generally stamped on the books, and the people could not be asked to pay more. Unless orders were to the value of Rs. 20, the seller had to bear the expense also of carriage. The trade had no inducement to purchase. If any Society employed colporteurs, besides paying their salaries, it had to lose considerably by the commission allowed on sales, whereas in other parts of India only the salaries had to be met.

The Resolution of the Conference was as follows:—

With reference to the sale of books, it was recommended that $33\frac{1}{3}$ per cent discount be recommended to be given to missionaries and the trade on religious vernacular publications, and 25 per cent on illustrated publications and school books; and that Publishing Societies be allowed 50 per cent on the former and $37\frac{1}{2}$ per cent on the latter.”

The higher discount was proposed on publications directly religious to encourage sales. More favourable terms were allowed to Publishing Societies, that they might sell each other's publications at the usual rate without loss. It is a saving in the expense

of carriage, as well as a convenience, to be able to get all supplies at the same Depository. The object was, if possible, to equalize the terms of sale over the whole of North India.

Loss on Publications.—The system of gratuitous distribution having been carried on for so many years, it is not to be expected that Christian publications should at once meet their cost. As a rule, there is no desire on the part of the people to become acquainted with Christianity. Indeed, it is urged that tracts and books should be made to look as much as possible like native publications, to meet with a readier sale. Prices at first should, therefore, be very low; but by degrees they may be raised.

By the rate proposed, three pie a sheet, the purchasers will pay about half the expense of paper and printing. From this, however, must be deducted the discount allowed and depository charges. The net amount realised will be about one-fourth of the cost of paper and printing.

As the Religious Tract Society makes free grants of paper to its Indian Auxiliaries, the actual loss to the latter will be rather more than one-half.

The rates, however, will vary to some extent on different publications.

In Calcutta, the Baptist Mission Press, one of the best in India, prints on terms by which purchasers, at the selling rate of the Calcutta Tract Society, pay the full cost of paper and printing. After deducting 50 per cent discount, the cost of printing is fully met.

VIII. CIRCULATION.

When the Conference was proposed, the Rev. T. S. Wynkoop, Secretary of the North India Tract Society, wrote: "The next difficulty—which will give us most trouble of all—will be to get our books sold." While, no doubt, this is true, experience shows that by the use of proper means, sales may be gradually extended. The great increase in the circulation of some Societies during the past few years, has already been pointed out.

The principal agencies to be employed will be noticed in turn.

I. MISSION AGENTS.—The *gratuitous circulation* of handbills and short tracts must be effected by missionaries and catechists. The Madras Tract Society now prints 20,000 copies monthly of a handbill in Tamil for distribution in this manner. They are usually given away after preaching. Some of them contain hymns in native metre, adapted to popular tunes. If sung, they are received with additional interest. In some cases the subject treated of in the handbill might, with advantage, form the topic of address. It would be read afterwards more intelligently. Much

Christian truth may thus be diffused. The expense is not great. The cost of printing 240,000 Tamil handbills a year is only Rs. 282.* Where practicable, they are illustrated.

The Bombay Tract Society has lately commenced a series in a style calculated to be very popular and useful.

The gratuitous circulation of handbills should be carried on simultaneously with the selling system. It is necessary, however, to make a distinction between the gratuitous and the selling series. If tracts are given away as large and got up in the same style as those intended to be bought, attempts at sale will be frustrated. The selling series may be distinguished by their large size and coloured wrappers.

But *sales* may also be effected by Mission Agents. The Report of the Basel Mission in Western India states that, "Every preacher of the Gospel, missionary or catechist, is in the habit of offering tracts or Bible portions for sale."

The Rev. Job Paul, Native Pastor, London Mission, Bangalore, during 1873-74, sold 2,495 Scriptures and 20,589 tracts, realizing Rupees 236.

During the last Allahabad *mela*, the Rev. J. D. Bate sold 2,500 Scriptures and tracts. It will thus be seen that if a similar course were extensively followed by Mission Agents, sales might be largely increased.

II. COLPORTAGE.—About half the *foreign* circulation of the British and Foreign Bible Society is through this agency. About 120 Bible Colporteurs are employed in India, who sell about 90,000 Scriptures a year. The Christian Vernacular Education Society employs Colporteurs who sell tracts, school books and Scriptures. During 1873-74, there were 33 agents employed, who sold 85,189 tracts, 22,797 school books, and 4,882 Scriptures, or 112,874 in all, realizing Rs. 4,020, at an expense in salaries of Rs. 1,990. The results varied greatly in the different Presidencies.

The following is an abstract of the sales:—

	No. of Col.	Total No. sold.	Proceeds.	Salaries.	Average per Colporteur.		
					No. sold.	Proceeds.	Cost of Cir. per
			Rs.	Rs.		Rs.	copy.
Bengal ...	7	18,364	568	631	2,623	81	6½ p.
Bombay ...	14	19,774	972	798	1,400	68	8 p.
Madras ...	12	74,736	2,480	561	6,360	211	1½ p.

On an average, each Colporteur sold 3,420 publications, realizing Rs. 122. The cost of circulation per copy was about 3½ pie.

During the last two months, one Colporteur in Madras sold 4,705 publications, realizing Rs. 95.

The Rev. E. M. Wherry, Lodiana, has superintended Col-

* It should, however, be remarked that Tamil printing is the cheapest in India.

porteurs in the Punjab during the last three years. The following is a summary of the results :—

		1871-72.	1872-73.	1873-74.
Aggregate Months' Labour	...	32	50	66
No. of Publications sold	...	1,883	8,977	13,758
Money realized...	...	Rs. 63	Rs. 173	Rs. 210
Cost of Colporteurs	...	„ 245	„ 342	„ 437

During 1873-74, each Colporteur sold, on an average, 2,501 publications, realizing Rs. 38.

The Punjab Religious Book Society employs Colporteurs to sell both English and vernacular publications.

The management of Colporteurs was discussed in Conference ; but no formal resolutions were passed on the subject. Success depends largely upon attention to the points noticed below. The remarks refer to general Colporteurs—not to those engaged exclusively in Bible circulation. Rules with regard to the latter must vary to some extent.

1. *The Selection of Fit Men.*—The work is trying and not at all popular among Native Christians. As a rule, it will not be accepted by any who can obtain other employment. Hence there is the danger of getting inefficient men, with very disappointing results. If satisfactory Native Christians are not available, it seems better to employ Hindus for the present. Hindus have the advantage of readier access to what are called the high castes, the chief purchasers. The man first tried may fail ; but the experiment should be repeated till successful.

2. *A good Supply of cheap, interesting Publications.*—The relative value of money and the faint desire for reading must be taken into account. The masses, earning only about three annas a day, have very little to spend on books. What seems the merest trifle to Europeans in easy circumstances, has a very different appearance to them. The sales of the C. V. E. S. Colporteurs are by far the largest in the Madras Presidency, because the publications are the smallest and cheapest. Exclusive of school books and Scriptures, the sales of Colporteurs in Madras during three months were as follows :—

Number sold at 1 pie each...	5,171	percentage	85
Do. 2 do	409	„	7
Do. 3 do	278	„	4½
Do. 4 do	153	„	2½
Do. 1 anna do	13	}	1
Do. 1½ as. do	25		
Do. 3 as. do	17		
	6,066		100

It will be seen that 85 per cent of the sales consisted of publications at one pie (¼d.) each. Twelve one pie tracts were sold

for every two pie tract, and eighteen for every three pie tract. Of publications at one anna and upwards, the sales amounted to only one per cent. The books at three annas consisted of Hymns used in public worship.

To induce people who have little money and less taste for reading to purchase books, those offered must be as cheap and attractive as possible. If a Colporteur has only *comparatively* high priced publications, 99 per cent to whom they are offered will refuse to buy, and his labour, so far, is lost. Of course, it is much more important to sell a large book than a small tract, but let the bulk of the Colporteur's stock consist of publications suited to the people generally, while he has also a few larger ones which may be sold occasionally to a select few.

Sermons, or dry didactic tracts, should not be given to Colporteurs. Their coloured covers and cheapness may cause them to be purchased, but their after effects will be injurious.

Very small cheap tracts have the advantage of teaching the people to purchase. They will gradually buy larger publications.

3. *Small Salaries and large Commission.*—Where a man's income varies little, whether he is diligent or the reverse, he is under a great temptation to idleness. If Colporteurs depend mainly on fixed salaries, there is a danger lest they should do only enough to guard against dismissal. Many prefer living in comparative idleness on a small income to doubling it by exertion. The Colporteurs of the C. V. E. S. in the Madras Presidency receive only Rs. 4 each monthly in fixed pay. The amount earned by commission exceed the salaries in about the proportion of 7 to 5. Fifty per cent is allowed on tracts and Scriptures under one anna, and 25 per cent on all other publications. The Rev. E. M. Wherry suggests that no commission be given unless the sales reach a certain minimum.

It was objected at the Conference that to give 50 per cent discount in North India, where tracts and Scriptures are large and cheap, might lead to their sale as waste paper. This, it must be admitted, is no imaginary danger. One-third was recommended on Scriptures and other religious books, with 25 per cent on school books and picture books.

In Madras the sale of Scriptures as waste paper is largely guarded against by printing them on pages of so small a size that they are almost useless for bazar purposes. People in the South also prefer the small sized Scriptures.

Bible Colporteurs must have higher salaries than *general* Colporteurs. Men of a superior stamp are required, and with all their exertions their sales must be limited.

4. *Requiring Returns of Sales.*—If a teacher was not obliged to keep an attendance register, the number of his

pupils would soon dwindle down. It is still more necessary to check the work of Colporteurs. This can be done at a very small expenditure of time. Blank returns are provided, in which the Colporteur should enter his daily sales. The Missionary requires only to glance over the totals at the end of the month, after the return has been examined by the book agent who issues the stock.

A few words of praise or censure have often a considerable effect. Sales have thus been doubled or trebled. Punctuality in furnishing returns is a mark of efficiency, both on the part of the Superintendent and the Colporteur. A lazy Colporteur seeks to conceal his idleness by not furnishing returns. An inefficient Superintendent permits him to do so, thus virtually encouraging him in wrong-doing and leading ultimately to his dismissal.

Perfect punctuality in furnishing returns may be secured by paying the Colporteur his salary *only* when they are presented.

5. *Verifying Stock.*—Accounts are greatly simplified by giving Colporteurs a certain quantity of stock to start with, and requiring them to pay cash ever afterwards. Most of them, if they can, will try to get books on credit, and run up a large bill, which can never be recovered. They should be forbidden to sell on credit, and no credit should be allowed them. Colporteurs are also apt to retain the proceeds of sales and not purchase new books. This is a very short-sighted policy, for it largely affects their sales and through them their earnings. It can be checked by a quarterly examination of stock, when they should be obliged to make up the amount deficient from their salaries.

OPENINGS FOR COLPORTEURS.—At several large stations in North India, no Colporteurs are yet employed; at others the number might be increased. Government courts, markets, railway stations, &c., afford a continual succession of people who may be invited to purchase. There is no fear of competition. The reading of one book leads often to a desire for another.

A Mission is usually considered to be badly equipped that has no schools. The same remark may be applied to one which does not seek to provide for the beneficial exercise of the ability to read imparted in schools. The spread of a secular system of education through Government, calls for additional efforts in the above direction.

The North India and Punjab Bible Societies are willing to support Bible Colporteurs wherever there are openings. The Punjab Religious Book Society and the C. V. E. S. will support general Colporteurs as far as their funds permit. Missionaries wishing to employ Colporteurs should apply to the Secretaries. When a suitable man has been obtained, colportage involves very little labour on the part of the Superintendent.

III. BRANCH DEPOSITORIES.—Colportage is a more aggressive agency than Book-shops, but the latter have their advantages. Colporteurs move about and the people are uncertain where to find them. On the other hand, purchasers know the position of a Book-shop and can go to it at any time. Every large city should have a Branch Depository.

There is one caution about Book-shops, the result of costly experience. *The stock should be owned by the Mission on the spot*—it should not be sent at the risk of Tract Societies. This may easily be explained.

A missionary takes up warmly the sale of books, and obtains supplies from a Tract Society, both of English and Vernacular publications. If he is judicious as well as active, his sales may be excellent and the loss trifling. The trial comes when he goes away. Occasionally the station may have no resident missionary for a time, during which books are very apt to disappear. It has happened that the missionary left in bad health, and was unable to leave an account of the stock. When a Missionary can draw supplies of books without any responsibility, the tendency is for him to accumulate too large a stock. Books are lying on the shelves rapidly deteriorating, while they might have been sold, if they had been in the Central Depository. The American Tract Society's experience of the above plan was as follows: "Depositories thus owned at a distance are liable to be neglected and become inefficient; while the loss on publications soiled and shop-worn, till they become unsaleable, is so great as to be almost ruinous to the benevolent designs of the institution."

The following resolution was adopted by the Conference:—

Resolved: That it be strongly urged that all Branch Depositories buy at once their stock in hand—a good discount being allowed from the General Depository, both for English and native works; buyers thus making themselves personally responsible for the money due.

A special subscription would, in many cases, supply the funds requisite to begin with. Liberal discount would make Branch Depositories largely self-supporting.

Where the demand is not sufficient to justify the maintenance of a book-shop, a teacher, or some other mission agent, may be intrusted with a small stock of books for sale.

IV. NATIVE BOOKSELLERS, BOOK-HAWKERS, ETC.—The bulk of religious literature at home is circulated through the ordinary trade channels. In this way much trouble and expense are saved, while the issues are vastly increased. The same course should be aimed at in India. It is true that the book trade, from the comparatively recent establishment of presses and the small proportion of readers, is yet in its infancy; but it is growing every

year, and every effort should be made to induce those engaged in it to sell Christian publications of an attractive character. In some parts of the country native booksellers purchase Christian school books freely on account of the discount allowed. In one month they made purchases in Madras to the value of Rs. 478. Native booksellers at Benares, Ghazipore, and some other stations, draw supplies of Christian school books from Allahabad. A beginning has also been made in the purchase of tracts, since the introduction of the selling system. The Madras Tract Society sold 11,000 tracts in one year to a native bookseller. A native book-hawker in Calcutta, in December last, purchased 2,800 tracts.

It is true that progress in this direction must, for a time, be slow. A man was recently employed to visit Calcutta book-shops to see if tracts would be purchased at half the usual rates. The shopkeepers would not take them even on commission sale.

However, eventually, the sales through such agencies will be large. Advertisements of new attractive publications in native papers, would facilitate progress.

Many native books are sold by ordinary shopkeepers, who keep them on sale along with other articles. Some sales of Christian school books and tracts have been effected in this way.

Circulation of Specimens.—The Rev. J. D. Bate has the following suggestion :—

“There is one other point in connexion with our books which (as I believe) materially injures the circulation. I thought I was pretty vigilant on the subject of the Christian publications which are issued in those of the languages with which I have to do: yet I sometimes stumble quite accidentally (as only a few days ago) on a new work issued from the press at Lodiana or at Lucknow, and I meet sometimes with brother-missionaries who display the most meagre knowledge as to what new publications are issued at the various presses. Now, if a specimen copy of each work were forwarded as soon as published, to every missionary who labours in a district in which the language of that tract is spoken by the people, this defect would be remedied. If it be urged that the tract, *plus* the packing and postage, would amount to something considerable, I reply, suppose the missionaries send an order for five hundred copies of the new work? Some missionaries reside in out-of-the-way parts of the country, where there is no railroad and are in no unimportant sense cut off from what little of Christian fellowship there is among us: surely it is due to those brethren that they be kept informed as to the additions so frequently made to our literature. How else, indeed, shall they possess the knowledge requisite to their co-operating with us in aiding the circulation? The Report (even when it happens to be received and read) does not answer the same end that the arrival of a specimen copy would. Again and again have I been asked, when I have visited brethren in other stations, ‘Are there any new tracts? Will you send me a copy?’ I know that this meeting is not competent to decide what course shall be adopted in future; but it is competent for us to express an opinion as to the merits of any policy

that may be pursued. If each Missionary were duly and promptly made aware of the issue of a new tract by its arrival at his house, he would probably feel an interest in reading it, and then in circulating copies of it."

Specimens of all new publications might certainly be sent to missionaries subscribing to Tract Societies or collecting for them. The Madras Tract Society sends copies of *new tracts* to all missionaries who circulate them. The expense of sending specimens of *books* would be comparatively large. Explanatory circulars have been issued as substitutes. An arrangement might be made for Missionaries to receive specimens of all publications on their agreeing to pay for them annually.

Station Libraries.—H. E. Perkins, Esq., mentions a suggestion which he made in 1874:—

"The plan was that in each station there should be arrangements for circulating *all* Christian books to all Christians who would pay a small monthly subscription (say from 8 annas to one anna according to station.) Every subscriber would be entitled to see every book as it comes out. So far this is nothing more than the common circulating library method. But I did not intend that the subscription should be so high as to pay for the books in full. But I hope that when once readers came to know of the existence of books which we are all taking such pains to write and print for them, a demand would arise, which being met by the Central Depository, would bring in so much profit that it could afford to send to every mission station a copy of every work now on its shelves, or coming out in future, at half or one-third of the cost price: which portion would be defrayed by members subscribing. Expense would, of course, be incurred at first both by the Society which issues the books and by the station receiving them; but books would become known, and hitherto, I think, we have eminently failed in making it known what we really have."

IX. MISCELLANEOUS RESOLUTIONS.

I. BOOK-POSTAGE.

When Lord Dalhousie gave cheap postage to India, railways had only been commenced. That great statesman, however, boldly and wisely fixed the book-postage rate at 20 tolas for an anna. He earnestly wished to inaugurate a scheme of national education; but he felt that, at the same time, every facility should be given for the circulation of books, without which the ability to read is of comparatively little value.

After the low rate of book-postage had been in force about ten years, and the great lines of railway were stretching across the country rendering the conveyance of packets comparatively easy, a Director General managed to make a retrograde movement, and doubled the rate of book-postage.

At present a small pamphlet may be sent to England for eight pie, but it costs an anna to forward it to the next town.

It would be sound policy for Government to return to the original book rate. Though it would occasion some loss at first, the postal revenue, through the increased circulation, would soon rise again to the present amount, and there would be a gradual increase.

The doubled rate does not affect English books so much as those in the vernacular. Europeans, with comparatively high incomes, can bear the expense much more easily than the Hindus. Vernacular books are also much cheaper, so the postage affects the entire cost far more than with English books. This applies specially to Christian vernacular books. The postage generally exceeds in amount the price of the books themselves, more than doubling the cost, and thus greatly limiting the circulation.

Now that many of the principal towns are connected by railway, it seems that there might be a return to the old rate with much less expense to the post office for transit charges than formerly. If, however, this cannot be conceded at present, there might be a half-anna rate for book packets under five tolas. The overland book-postage rate goes down to an ounce. The lowest Indian book rate at present is about quarter of a pound. Even such a small reduction would be of some advantage.

The Resolution passed by the Conference was as follows :—

It was resolved to memorialise Government with reference to the subject of carrying five tolas in the mails for half-an-anna.

II. IMMORAL LITERATURE.

In 1857, Sir Charles Hobhouse, aided by the Rev. J. Long and a few others, drafted Act XXX. against obscene literature. There have been occasional prosecutions under it, and good has been accomplished. The difficulty is that objectionable publications are not brought to the notice of Government. To remedy this, the Rev. F. H. Baring proposed the following Resolution which was adopted by the Conference :

Resolved : That in consequence of the immoral tone of some of the publications now issued by the native vernacular presses, it is desirable that a Permanent Committee be organized to examine into the extent and character of these publications, and to bring to the notice of the authorities any books which they consider decidedly vicious, with a view to their suppression.

The following Committee was appointed, with power to add to their number and to fill up vacancies :—

REV. J. D. BATE, Allahabad.

REV. T. CRAVEN, Lucknow.

REV. W. ETHERINGTON, Benares.

REV. IMAD-UD-DIN, Umritsar.

J. MURDOCH, ESQ., LL.D.

REV. F. NEWTON, Lahore.

REV. TARA CHAND, Delhi.

REV. E. M. WHERRY, Lodiaua.

REV. F. H. BARING, Umritsar, *Secretary*.

III. HOME SOCIETIES.

1. *American Missions.*

The American Presbyterian Mission established a Press at Lodiaua in 1835, which has issued a larger number of Urdu publications than has been provided by any other agency. The Allahabad Press of the same Mission was commenced in 1839. Till its destruction during the Mutiny, the Mission printed extensively both in Hindi and Urdu. Latterly, the chief publication of the Mission has been a valuable monthly Magazine, *Makhzan-i-Masiki*, in Roman Urdu.

The American Methodist Mission established a Press at Bareilly in 1861, which was removed in 1866 to Lucknow. The list of publications is already comparatively long, and it is receiving frequent additions.

The Conference passed the following Resolution with reference to the above Societies:—

Resolved: That this Conference acknowledges with gratitude the great services rendered by the Missions in North India of the American Presbyterian Church and the American Methodist Episcopal Church in supplying Christian Vernacular Literature, and hopes that the American Churches will continue the aid they have so liberally and wisely given to this department of missionary labor,

2. *American Tract Societies.*

The American Tract Society of New York for many years made large grants to American Missions for publications. There has, however, been a gradual decline in the foreign appropriations, as will be seen from the following statement:—

	Income.	Foreign Grants.	Percentage of Expenditure.	
			Home.	Foreign.
1840...Dol.	41,475	Dol. 20,000	52	48
1850...	105,894	15,000	86	14
1860...	111,964	12,000	89	11
1870...	116,171	6,000	95	5

In 1870, home absorbed 95 per cent of the benevolent income.

The publication work of the American Methodist Mission is largely supported by grants from the Tract Society in connection with the Church in America.

The Conference passed the following Resolution with reference to two missionaries about to visit America :—

Resolved : That the Rev. T. S. Wynkoop, (Am. P. M.) and the Rev. T. J. Scott, D. D. (Am. M. M.) be deputed to plead the cause of North India before the American Tract Society and the Tract Society of the American Methodist Episcopal Church.

3. *The Religious Tract Society.*

The first appeal received by the Religious Tract Society of London from India for the benefit of the native population was in 1813. Since that time, it has gradually increased its aid in grants of paper, money, publications, and casts of woodcuts, till it now exceeds £2,000 a year.

The following Resolutions were passed with reference to the Religious Tract Society :—

Resolved : That the RELIGIOUS TRACT SOCIETY has conferred deep obligations on Missions in India, both by its excellent English Publications and the assistance it has afforded in different ways to Vernacular Christian Literature. The Conference commends the Society to the liberality of the Christian public at home, that it may be enabled to increase its aid on a scale commensurate with the necessities of the case from the rapid spread of education.

Resolved also : That a Sub-Committee, consisting of the Secretaries of the North India and Punjab Tract Societies, with Dr. Murdoch, be appointed to correspond with the Secretary of the Religious Tract Society, and represent the wants of the Indian Missions with a view to secure this end.

The following letter was subsequently addressed to G. H. Davis, Esq., LL.D., Secretary of the Religious Tract Society :—

"In bringing before you the claims of India, we cheerfully admit that they have not been overlooked by your Committee. Out of a benevolent income of £15,000 a year, about £2,000 has been allotted to India. We allow that other fields also urgently demand your help. Home not only occupies the first place, but efforts there indirectly benefit the vast colonial empire of Britain. Germany and France require attention as the

chief seats of modern infidelity; the freedom now permitted to evangelistic effort in Roman Catholic countries once sealed, urges the Committee to take advantage of such openings. Madagascar, Japan, China, &c., present other features of interest. Calls for help come to your Committee from all quarters of the globe.

"While making the above acknowledgment, we beg briefly to state the wants of this great country.

"India contains one-fifth of the earth's population. China, it is true, has a still larger number of inhabitants; but India has been placed by Providence under British rule. India is the seat of a remarkable system of superstition, extending its sway to the minutest concerns of life, and binding its votaries by the fetters of caste. It contains more Mahomedans than the whole Turkish Empire.

"The importance of India as a Mission field is shown by the fact, that it includes about one-third of the labourers in foreign lands.

"Facilities for the employment of the press are rapidly multiplying. India has had its indigenous schools for many centuries, but of late years a great impulse has been given to education by the British Government. In 1820, the total Government Educational Grant throughout India was £10,000. In 1854, it was £98,721. In 1860, it rose to £233,444, and in 1870 it was £622,575. The total expenditure on education now exceeds a million sterling. An educational cess is levied over a great part of the country, and fresh schools are being opened.

"Publications are required suited to the Hindu and Mahomedan masses. Educated natives, from their influence over the people, demand great attention. Every year about five thousand candidates offer themselves for the University Entrance Examinations. The majority of the students in Government Colleges, trained under a secular system, look upon all religions as invented by priestcraft.

"The growing Native Church calls for a larger and larger supply of Christian Literature. The converts numbered 90,000 in 1850, 138,000 in 1861, and 224,000 in 1871. Books are needed for Theological Schools and Native Pastors.

"Native Presses are springing up. There are now upwards of 300 Newspapers conducted by Hindus and Mahomedans. One Native Printing Establishment at Lucknow has 60 Presses; its Catalogue occupies 116 pages, octavo. Such, however, is the immoral character of much of the Native Vernacular Literature, that the Conference thought it necessary to appoint a Permanent Committee to bring objectionable publications to the notice of the authorities.

"The progress made by Tract Societies in India during the

last few years shows how their operations may be extended. This is evident from the following :—

		Vernacular Issues.	Proceeds of Ver. Sales.
North India Tract Society,	...1869	17,640	£ 5 6 0
Do. do.	...1873	77,652	169 0 0
Punjab Religious Book Society,	...1872	14,076	45 12 0
Do. do.	...1874	20,453	101 0 0

"Experience shows, that if well-adapted Christian Publications can be offered to the people, they will be not merely *accepted* but *purchased*.

"To increase the supply of Christian Vernacular Literature, the Conference recommended the adoption of the plan which has been found so useful in Bengal, viz., the appointment of European or Native Editors.

"Additional funds are also required for printing. Publications at present must, as a rule, be sold at a loss, and a growing working capital is necessary.

"While gratefully acknowledging the past aid so kindly given by your Society, we earnestly beg that, in consideration of the growing necessities of India, your future grants may be as large as other claims permit. We are aware that the total funds available are limited. The vast importance of your Society as an evangelistic agency is not adequately realised by the Churches at home. Your benevolent income ought to approach that of the British and Foreign Bible Society, to which your operations are largely ancillary. May He who says "the silver is mine and the gold is mine," stir up His people to cast them into His treasury ; and may an abundant blessing rest on every effort made by your Society to promote His glory."

4. *The Christian Education Vernacular Society.*

This Society, established in 1858 as a memorial of the Mutiny, until recently limited its publications chiefly to School Books. The extension of its work in this department has already been noticed :—

The following Resolutions were adopted by the Conference:—

Resolved : That this Conference observes with thankfulness that the Christian Vernacular Education Society has taken up the promotion of general Christian Literature and Colportage. The wants of the country are so great, that a vast field of usefulness is open to the Society in its efforts in both directions.

Resolved also : That a Sub-Committee of the Secretaries of the North India Tract Society and the Punjab

Religious Book Society, with Dr. Murdoch, be appointed to correspond with the Secretaries of the C. V. E. S. to represent to them the wants of the Indian Missions.

IV. REPORT OF CONFERENCE.

It was resolved that a Report of the Conference be prepared by Dr. Murdoch and the Rev. Dr. Brodhead, together with a Classified and General Catalogue of Urdu and Hindu Christian Literature.

V. CONCLUSION.

A vote of thanks was given to the Officers of the Conference, and to Dr. Murdoch for his valuable assistance.

The Conference was closed with prayer by the Rev. B. Davis.

APPENDIX.

LISTS OF PUBLICATIONS.

I.—INTRODUCTION.

Hindi and Urdu.—Hindi is the prevailing language in the whole basin of the Ganges, west of the Rajmahal Hills. It is the vernacular of nearly seventy millions—more than one-fourth of the entire population of the country. It is especially the village language.

Urdu, or Hindustani,* is largely spoken in the cities of North India, and is more or less the language of Muhammadans all over the country. On a rough estimate, it is the vernacular of about twenty-five millions.

Latham says of Urdu:—"It is essentially Hindi, as may be seen from both the vocabulary and the paradigms. At the same time it contains much Persian and some Arabic which is wanting in the true vernaculars."†

Hindi and Urdu, properly so called, can readily be distinguished; but in some of the cities of North India the language is so mixed, that it is difficult to characterise it as the one or the other. A few writers use this dialect, wishing to combine the two.

In South India, where the Muhammadan population is comparatively small, the Urdu spoken differs from that of the north, both in the construction and in the use of certain words. The Madras Bible Society has published the New Testament in this dialect, which is called the *Dekkani*.

In Bengal, Musulmans speak Bengali, with a large mixture of Urdu. The Bengali character is employed. A considerable number of books are printed in this dialect, called *Musulman Bengali*. The Musulman Tamils use a similar compound.

General Literature.—The best account of this is to be found in the works of M. Garcin de Tassy. The first volume of his "*Histoire de la Littérature Hindoui et Hindoustani*," printed in 1839 under the auspices of the Oriental Translation Society, contains sketches of about 750 authors; the second volume issued in 1847, gives analyses of some of their principal works. A second edition of the History, in three volumes octavo, was

* *Urdu* means *camp*. It is said to have been first used by the Musulman soldiers. The language is also called *Hindustani*, from being chiefly spoken in Hindustan Proper.

† "*Elements of Comparative Philology*," p. 223.

published in 1871. The annual Addresses of M. de Tassy, at the opening of the Hindustani Course in Paris, contain a great deal of information about recent works in Hindi and Urdu. The Addresses from 1850 to 1869 have lately been reprinted in a volume. The principal Mission Libraries in North India should have copies of the above publications.*

Number of Protestant Christians.—Including the Panjab, in which Native Christians chiefly speak Urdu, the statistics for 1862 and 1872 were as follows:—

	1862.	1872.
European and American Missionaries ...	126	176
Native Ministers	9	31
Native Christians	5,720	10,157
Pupils in schools	13,296	30,618

Earliest Christian Publications.—The first Christian book printed in Hindustani, seems to have been *Summula Doctrinæ Christianæ*, by the Rev. B. Schultze, printed at the Orphan Press, Halle, in 1743. This was followed by a *Refutation of the Koran*.† Schultze was one of the early Tranquebar Missionaries, who removed to Madras in 1726. He devoted great attention to the Musalmans, and translated the whole New Testament and, at least, a part of the Old Testament into Dekhani. The MS. is preserved in the Royal Library, Berlin. Portions were printed at Halle, viz., the Psalter in 1747, the Gospel of Luke in 1749, and the Epistle to the Romans.‡ M. Garcin de Tassy mentions that a Catholic Catechism in Hindustani was printed at Rome in 1778. Roman Catholic publications are not included in the following lists. Their number is probably not great, as there are comparatively few Urdu-speaking Roman Catholics.

Publishing Societies.—The principal are mentioned below:—

Baptist Mission.—The first tract in Hindi was probably written by the Rev. J. Chamberlain. After him, the work was carried on by the Rev. J. T. Thompson. The late Rev. J. Parsons made valuable additions to the stock of Hindi Christian literature.

Church Mission.—Some useful tracts in Hindi were written by the Rev. W. Bowley, associated with Abdul Masih at Agra in 1814. He subsequently removed to Chunar, where he organized

* *Histoire de la Littérature Hindouie et Hindoustanie*. Seconde édition. Paris, 1871, 3 vol. in-8°. 36 fr.

Do. Tome II de la première édition, contenant les extraits et analyses. Paris, 1847, in-8°. de xxxii-608 pages. 5 fr.

La Langue et la Littérature Hindoustanies de 1850 à 1869. Discours d'ouverture du cours d'hindoustan, Paris, 1874, in 8°. 7 fr.

Do. Paris, 1872, 1873, 1874, 1875, etc. Chaque année. 2 fr. Sold by Maisonneuve et Co, 15, quai Voltaire, Paris.

† Knappii Scripta, p. 681.

‡ M de Tassy, *Histoire, &c.*, 1st Ed. pp. 560, 569, 592.

a Tract Association. The Church Mission had, for a time, a press in Calcutta. The Secundra Orphan Press, in connection with the Church Mission, has, since its commencement, printed a considerable number of tracts and books. The Rev. W. Smith, of Benares, rendered excellent service.

Christian Knowledge Society.—In 1822, Sellon's Abridgment of the Scriptures was printed in Urdu for the Calcutta Diocesan Committee of this Society. There were probably earlier publications. A Committee for the North-West Provinces was formed about 1868.

The Calcutta Christian Tract and Book Society.—This Society, established in 1823, first published in Hindi in 1827; two years later, it issued its first Urdu tract. It published largely in both languages till the formation of separate Societies in North India rendered this unnecessary. The total number of Hindi publications seems to have been 772,750; of Urdu, 594,900 copies.

North India Tract Societies.—The Benares Tract Society was established in 1829, but it survived only two years. In 1836, it was re-established for the districts of Benares and Chunar as a branch of the Calcutta Tract Society. In 1844, it was formed into a distinct organization, sometimes styled the Central North India Tract Society. The Agra Tract Society was formed in 1848. In 1853, the Benares Tract Society was amalgamated with the Agra Society. In 1858, the Agra Tract Society assumed the title of the North India Tract and Book Society, and the head-quarters were removed to Allahabad.

American Presbyterian Mission.—A press was brought from Calcutta to Lodiana in 1835. Little, however, was done till the arrival of a printer from America at the end of 1838. The press was destroyed during the Mutiny, but it was soon revived and is now actively at work. The same Mission established a press at Allahabad in 1839, which printed on a large scale. It was destroyed during the Mutiny. When afterwards re-established, it was handed over to some Native Christians who work it on their own account, though it is still called the "Allahabad Mission Press."

Mirzapore Mission Press.—A lithographic press was established at Mirzapore in 1839 in connection with the Mirzapore London Mission. Letter-press printing was added a year or two afterwards. The press was for many years under the management of the Rev. Dr. Mather. Both he and Mrs. Mather have rendered eminent service to Urdu Christian literature.

German Mission, Tirhoot.—A lithographic press was established at Mozufferpore in 1846. From the commencement till the end of 1874, 1,056,070 tracts have been printed in Hindi and Urdu.*

American Methodist Mission.—A press was established in

* All Societies should follow the example of this Mission in giving the total number of publications since the commencement.

1861 at Bareilly, but in 1866 it was removed to Lucknow. Upwards of a hundred different publications have already been issued, and frequent additions are now being made to the List.

The Panjab Tract Society was formed in 1863. In 1873, the title was changed to the Panjab Religious Book Society. For several years the Society did little; but of late it has been very active.

United Presbyterian Mission.—A lithographic press was established at Beawr, Rajpootana, in 1864. Sixteen different publications have been issued in Hindi, Urdu, and Marwari.

Individual Labourers.—Two gentlemen, unconnected with Missions, deserve special mention for the great interest they have taken in vernacular Christian Literature. The books issued at the expense of H. C. Tucker, Esq., C. B., late Commissioner of Benares, form a list worthy of a society. The Native Church is indebted to Dr. E. J. Lazarus, Benares, for the publication of the Pilgrim's Progress, the Peep of Day, the Git Sangrah in Hindi, for the Hindustani Choral Book, and several other useful works.

Societies in other parts of India.—The Bombay Tract and Book Society has issued a few publications in Hindi and Urdu; the Madras Tract Society has printed a few in Dekhani.

Lists of the Publications of each Society, up to date as far as known, are given in the "Catalogue of the Christian Vernacular Literature of India," printed in 1870. In the Alphabetical Catalogue the different publishers are mentioned, though doubtless there are omissions.

THE SCRIPTURES.

Mrs. Wylie's "Contributions towards a History of Biblical Translations in India," printed for the Calcutta Bible Society in 1854, gives an account of the principal versions up to date. The Reports of the North India Bible Society for 1868 and 1869 contain notices, by Drs. Owen and Mather, of the Hindi and Urdu Scriptures. A very brief summary is given below.

Hindi.—The Serampore Missionaries commenced in 1802 a translation of the New Testament in what they supposed to be Hindi, but they subsequently found that it more resembled Urdu. It was printed in 1811. The Old Testament was printed in 1818. The same year the Rev. W. Bowley altered Martyn's Urdu translation into Hindi. He also translated the Old Testament from the English. A revised edition of the New Testament was printed in England under the supervision of the Rev. J. F. Ullmann. The Old Testament was revised by the Rev. Dr. Owen.

Chamberlain's translation of the New Testament was completed in 1820. The present Baptist version of the New Testament is by the late Rev. J. Parsons. The Rev. J. D. Bate is now engaged on the Old Testament.

Urdu.—The Gospels were translated into Hindustani by natives and revised by Dr. W. Hunter of Calcutta. An edition was printed at the College Press, Fort William, in 1805, in the Nagari character. Martyn's translation of the New Testament was finished in 1808, but it was not printed till 1815. The complete Old Testament was not issued till 1843. A revision of the New Testament was executed by the Rev. C. T. Hoernle in 1856. The North India Bible Society, in 1863, requested the Rev. Dr. Mather "to take charge of a new edition of the entire Hindustani Bible in both Arabic and Roman characters, giving him power to revise the whole." This was completed in 1869. The Old Testament in Urdu-Persian was printed at Lodiāna in 1874.

Up to March, 1874, the British and Foreign Bible Society had printed, including portions, 642,650 Scriptures in Hindi, and 497,244 in Urdu.*

II.—ALPHABETICAL LISTS

OF

PUBLICATIONS.

EXPLANATORY REMARKS.

Titles.—The Rev. J. D. Bate has shown the advantages of transliterating and translating the titles of tracts (Report, p. 14). This might be done in letters so small as not to attract the notice of Muhammadans. The English translations are often given at present in Reports; but from not being printed in English on the publications, the vernacular titles are sometimes translated so differently that it is not easy to find them in an Alphabetical Catalogue. Thus one Report renders *Guru Pariksha*, "A Search for the True Guru;" another translates it, "The Characteristics of a Religious Teacher." If the English title were printed on the tract, there would be no difference in the catalogues.

In the Alphabetical List, publications are grouped together as far as possible, *e. g.*, those regarding our Lord, the Holy Scriptures, &c. The English titles are generally used, since they sometimes give a clearer idea of the character of the originals. Thus the Urdu tract, *Ahwal-i-Khalil-Ullah*, an account of the Beloved of God, is entered as the Story of Abraham. However, if a tract is commonly known by the vernacular title, it is catalogued accordingly. Where both titles are used, there are generally double entries.

Diacritical Marks.—Urdu is not printed in the Roman character in Madras; hence printing establishments have not the diacritical marks which it requires. Their omission will prove offensive to the eye of a scholar; but the transliteration will be suffi-

* Seventieth Report of British and Foreign Bible Society, Ap. p. 73.

cient to enable the words to be recognized. Diacritical marks, it has been well said, throw great difficulties in the way of both printers and writers.

Abbreviations.—Al., denotes Amer. Pres. Mission, Allahabad ; Agra, Agra Tract Society ; Cal., Calcutta Tract Society ; Ben., Benares Tract Society ; Lod., Amer. Pres. Mission Press, Lodiana ; Meth., Amer. Methodist Episcopal Church ; Mirz., London Mission Press, Mirzapore ; Moz., German Mission, Mozufferpore ; N. I., North India Tract Society ; Pan., Panjab Religious Book Society ; Sec., Secundra Orphan Press ; Ser., Serampore Mission ; U. P., United Presbyterian Mission, Rajpootana.

o before a title, denotes *out of print*.

The name of the Society which originally issued a tract and the date of publication are first given as far as known. If the tract was reprinted by other Societies, these are mentioned in the order of publication. There must, however, be many omissions.

I. HINDI PUBLICATIONS.

Abraham, Story of. 32mo, 24 pp. Rev. C. W. Forman. Lodiana. 1871. 1 pie.

o *Address, A Religious.* 12mo, 8 pp. Rev. W. Bowley. Cal. Ben. Agra. *African Woman, Story of an.* 12mo, 16 pp. From the Urdu. Lod.

1869. 1 pie.

o *Almanac.* 8vo, 16 pp. Rev. J. Robson. U. P. Ajmere.

o Do, for 1866. N. I. T. S.

Alphabet and Duties of Children. 12mo, 12 pp. Rev. A. Sternberg, Moz.

Atmik Rog Nashak. (Destroyer of the Disease of the Soul.) 12mo, 12 pp. Munshi Isa Das. Meth. 1873. 3 pie.

Badmibaran. See Hindu Objections Refuted.

Battle of the Three Qualities. (Satwa, Rajas, Tamas Sangram.) 8vo, 199 pp. Rev. J. H. Budden. The three qualities incident to creation, according to the Hindus, are truth, passion, and darkness. The book gives an account of some ancient and celebrated cities, and of the entrance of Christianity into them, with imaginary dialogues on Christian doctrine and experience. N. I. 1874. 3 as. paper ; 6 as. cloth.

Bhajans. 8vo, 8 pp. Hymns in Native metres. Secundra, 1869. Rs. 2 per 100.

Do. 16 pp. Meth. 1873.

Bhakti Bodhak. 12mo. Translated by Rev. J. Parsons. One hundred religious anecdotes. 2nd ed. Dr. Lazarus. 6 as.

o *Bible for the Bazar.* 12mo, 167 pp. Selection of passages. Lod. 6 p. ; stiff cover, 1 anna.

o *Bible, Brief History of the.* 12mo, 27 pp. Rev. W. Bowley. Cal. 1831. Al.

Bible, Questions and Answers from the. 8vo, 20 pp. Rev. A. Sternberg. Mozufferpore.

Bible Stories. Part 1. 16mo, 113 pp. Rev. M. W. Wollaston Mirzapore. 1851-59. 4 as.

Bible, Substance of the. 12mo, 27 pp. Rev. W. Bowley. Verse. Cal. 1831. Ben. N. I. Lod. 3 pie.

o *Birth, The New.* 12mo, 24 pp. Wesley's Sermon translated by Rev. S. Knowles. Meth. 1864.

Blind Girl, Story of a. 12mo, 39 pp. From the English. N. I. 1863. 3 pie.

Broadsheet. Texts of Scripture, Hindi, Urdu, and Marwari. U. P. Ajmere.

o *Caste.* 12mo, 24 pp. From Sat Mat Nirupan. Ben. 1849.

Do. *Characteristics of.* 12mo, 34 pp. Mr. J. Drynan. U. P. 1867. 4 p.

Do. *Touchstone of.* 8vo, 8 pp. Rev. A. Sternberg. Moz.

Catechism. 8vo, 8 pp. Rev. A. Sternberg. Moz.

Do. *First.* 12mo, 16 pp. Translated by Rev. J. Robson, from C. V. E. S. Catechism. U. P. 1865. 3 pie.

o Do. *First, of Am. Pres Church.* 32mo, 48 pp. 1849. Al.

o Do. *Introductory.* 12mo, 8 pp. Cal. 1832.

o Do. *do.* 12mo, 12 pp. Verse. Ben. 1848.

o Do. *do.* 12mo, 8 pp. Rev. J. Wilson. Al. 1842.

Do. *Luther's.* 8vo, 44 pp. Translated by Rev. F. Dodd. Moz.

o Do. *Methodist Episcopal Church.* 16mo, 44 pp. Translated by Rev. J. M. Thoburn. 1863.

Do. *do. for Sunday Schools. (Prashnottar).* 16mo, 15 pp. 1874.

Do. *On Principles of Religion.* 33 pp. Cal. 1837. Ben. Agra. N. I. 3 pie.

Do. *Second.* 12mo, 53 pp. Translated by Rev. Dr. Brodhead from C. V. E. S. Catechism. 1868. C. V. E. S. 1½ as.

Do. *For Inquirers, Short.* 12mo. Rev. C. T. Hoernle. Sec. 1865. 3 pie.

o Do. *The Shorter.* 12mo, 26 pp. Lod.

o Do. *Thompson's.* 25 pp. Ser.

Do. *Ullmann's. (Gurugyan)* 21 pp. Sec. 1869.

o Do. *Watts' First.* 18mo, 19 pp. Agra. 1851.

Chhand Sangrah. 12mo, 76 pp. Rev. J. Parsons. A collection of poetical extracts, from heathen and Christian sources, to illustrate Christian doctrine. Dr. Lazarus. Sold by N. I. 2 as.

o *Cholera, On. (Dakhjanitam Sukhodhyam)* 60 pp. Rev. T. V. French. Agra. 1854.

o *Chowpai.* Sheet. Rev. J. H. Budden. Verse. Agra. 1854.

Christ, Birth and Childhood of. 8vo, 16 pp. Rev. F. Dodd. From the Gospels, with introductory quotations from the Old Testament. Moz.

o Do. *the chief Part of the Gospel, Death of.* 8 pp. Rev. J. T. Thompson. Ser.

o Do. *Fruits of the Death of.* 12mo, 12 pp. Ben.

o Do. *Glory of.* (Yishu Khrist ka Mahatmaya). 12mo. 107 pp. From the Sanskrit of Dr. Muir. Agra. 1853.

o Do. *Life of.* 12mo, 72 pp. Probably translated from Rev. J. Hill's English Tract. Cal. 1830.

- Do. *Life of.* (Krisht Charitr Amrit Pustak). 12mo, 340 pp. By Rev. J. T. Thompson. Verse. Reprinted by N. I. 3 as.
- Do. *Life of.* (Mukti Mukta wali). 12mo, 79 pp. By J. Christian, Esq., (Verse) N. I. 1874. 1 an.
- Do. *Mirror of.* (Sri Yisu Khrisht Charitr Darpan). 8vo, 392 pp. Rev. T. V. French. Character, offices, and titles of Christ. Written specially for pandits and educated Hindus. Agra. N. I. 3 as.; cloth, 6 as.
- Do. *Mirror of the Miracles of.* (Adhbut Charitr Darpan). 12mo, 36 pp. Verse. N. I. 1872. 3 pie.
- o Do. *Offices of.* 36 pp. Rev. R. M. Munnis. Al. 1851. Lod.
- Do. *Resurrection and Ascension of.* 8vo, 16 pp. Rev. F. Dodd. From the Gospels. Moz.
- Do. *from the Old Testament, Types and Predictions of.* 12mo, 59 pp. By Rev. J. Parsons. From the Urdu of Rev. A. Leslie, "The Messiah in the Old Testament." Cal. N. I. 6 pie.
- o Do. *Who is the Lord Jesus.* 12mo. 16 pp. Rev. J. T. Thomson. Ser. Ben.
- o *Christian Religion, Explanation of the.* 12mo, 36 pp. Rev. M. T. Adam. Cal. 1829.
- Christianity, Epitome of.* 12mo, 61 pp. Rev. W. Bowley. Cal. Al. Ben. N. I. 6 pie.
- Do. *Comparison of Hinduism, Muhammadanism, and.* 8vo, 12 pp. Rev. A. Sternberg and Native Christian. Moz.
- o *Christians, The Religion of.* 12mo, 12 pp. Rev. W. Smith. Ben. 1848. Cal.
- o *Church History, Barth's.* 12mo, 345 pp. Rev. J. Parsons. 1849. B. M. P. Calcutta.
- Commandments, The Ten.* Sheet, with a few remarks. Rev. W. Bowley. Cal. 1829. Ben. N. I.
- Do. *with Lord's Prayer and Creed.* Card. S. P. C. K.
- o Do. *with extracts from the Epistles.* 8 pp. Ser.
- Do. 8vo, 8 pp. Lod.
- o Do. *with Scripture Proofs.* 12mo, 48 pp. Rev. J. E. Freeman. Al. 1842.
- Do. *and Way of Salvation.* 4to, 2 pp. Verse. Jhamman Das. Moz.
- Conqueror over Satan and the World, The Great.* 48 pp. Rev. F. Kalberer. Moz.
- Creation and Fall, History of the.* 8vo, 48 pp. Rev. A. Sternberg. From the Bible. Moz.
- o *Creation, History of.* (Jagat ki Utpat). 12mo, 136 pp. Rev. Dr. Owen. Al. 1851.
- Cross-bearer, The.* 12mo, 118 pp. Mrs. Humphrey, from the English. On bearing the cross of Christ as his disciples. N. I. 1873. 2 as.
- Cultivator, Story of a.* (Kisan ka Drishtant). 12mo, 44 pp. Rev. W. F. Johnson. N. I. 1873. 3 p.
- Czar and the Peasant, The.* 12mo, 30 pp. Rev. J. Parsons. From the English. Dr. Lazarus. 1863. N. I. 3 pie.
- Dawn of Light.* 12mo, 198 pp. From the English of Miss Leslie. N. I. 1874.

Day-break in Britain. (Sahargah) 12mo, 95 pp. From the English of A. L. O. E. Lod. 1860. 6 pie.

o *Death, On.* 8 pp. Rev. J. T. Thompson. Composed at the request of bereaved Hindus. Ser.

Debt Forgiven, The. (Uttam Moksh Pad). 8 pp. From Dr. H. M. Scudder. An illustration of pardon through Christ. Meth. 1874.

Devotion, Real. 8vo, 8 pp. Rev. A. Sternberg. Moz.

Dharmadham Pariksha Patr. 8vo, 196 pp. Rev. J. H. Budden. Letters on the Christian religion to the people of Kumaon; replies to letters of four pundits in defence of Hinduism. Agra. N. I. 4 as.

o *Dharm Charcha.* 8vo, 25 pp. Rev. J. M. Thoburn. Tract for the Hillmen. Meth. 1866.

o *Dharmopadesh.* Mr. N. Brice. Address on religion.

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- r Do. (Ruh ke Bayan men.) 16mo, 192 pp. do. 1863. Sold at Lodiana. 4 as.
- o *Soul, Worth of the.* 24 pp. Lod.
- r *Soul's Inquiries answered in Words of Scripture, The.* (Sawal i Ruh.) 16mo, 195 pp. From W. Moon. Pan. 1874. 6 as.
- a *Spring Morning, A.* Part II. 12mo, 30 pp. From Wilberforce. Sec. 1865.
- p *Stephen, Story of.* (Zikr i Istifan.) 16mo, 19 pp. Rev. C. W. Forman. Lod. 1865.
- o *Stories, Short.* 18mo, Eng. and Urdu. Major F. S. Gabb. Madras. 1853.
- p *Story, A Strange.* (Ajib Hikayat.) 12mo, 24 pp. Rev. C. W. Forman. Based on "How it Strikes a Stranger," with a supplement showing how we are to prepare for death. Lod. 1874. 1 pie.
- r *String of Pearls.* (Motion ki larian.) 16mo, Mrs. Mather. With 60 Scripture engravings. Mirz. 1861. 2 annas.
- o *Substitute, The Little.* 5 pp. From the English. Ben. 1839.
- p *Sulasut tul Kutub.* (The Three Books.) 8vo, 288 pp. W. R. Aikman, Esq. On the Muhammadan Controversy. Pan. 1872. 4 annas. An English edition was printed in Madras in 1861. 8vo, 162 pp.
- o *Summula Doctrinæ Christianæ.* Rev. B. Schultze. Halle. 1748.
- p *Sunday School Berean Lesson Leaves.* Published monthly. Meth. 1 Rupee per 100.

p *Sunday School Tickets*. Lod. Mounted. Rupees 2½ per 1000; Unmounted, Rupees 1¼. See also Scripture Verses.

p *Swearing, On False*. (Mumanaat i qasm i laghu.) 12mo, 22 pp. Rev. G. McMaster. Lod. 1874. 1 pie.

r *Tabernacle, The Jewish*. From Rev. Dr. Newton, U. S. Published in Makhzan i Masihi.

Taftish ul Islam. See Muhammadanism.

p *Tahqiq ul Iman*. Investigation of the True Religion. 8vo, 154 pp. Rev. Imad-ud-din. On the Muhammadan Controversy. Pan. 1866. 3 as.

Tahqiq ul Mazhab. (Investigation of Religion.) 8vo, 90 pp. Thakur Narain Singh Zemindar. Account of the author's conversion. Meth. 1868—74.

Tahzib i Atfal. See Bible, Children of the.

p *Talib ul Haqq*. (Enquirer after the Truth.) 16mo, 80 pp. Rev. J. D. Brown. A dialogue between two youths on religion. For Hindus. Meth. 1869. 6 pie.

Talib ul Najat. See Pilgrim, Indian.

Talim ilm i Ilahi. See Theology.

Talim ul Iman. See Theology.

Talim i Tiflan. 12mo, Mrs. Leupolt. Bible Stories. Allahabad. 4 as.

Taqdis ul Lugat. See Bible Dictionary.

p o *Tariq i Ibadat*. (Way of Worship.) 16mo, 19 pp. Rev. C. W. Forman. 1. God the proper object. 2. Fasting, pilgrimages, &c., not necessary. 3. True worship is that of the heart. For all formalists. Lod. 1863.

p *Tariq i Tahqiq*. (How to Search after Truth.) 12mo, 18 pp. Rev. C. W. Forman. Men should not blindly follow the religion of their ancestors. Lod. 1864.

Tariq ul Auliya. See Scripture Characters.

a p *Tariq ul Hayat*. (Way of Life.) Rev. Dr. Pfander. On Sin and Redemption. Sufficiency of salvation through Christ compared with the insufficiency of the Hindu and Muhammadan systems. Arabic. 8vo, 193 pp. Agra. 1853. R. T. S. N. I. 3 as. Persian. 8vo, 167 pp. Lod. 1 anna.

Tariq ul Hidayat. See Sermons, Smith's.

Tasdiq ul Kitab. See Bible, Genuineness of.

r *Taylor, Account of Rev. W.* (Padri Taylor Sahib ki Sarguzasht.) 16mo, 100 pp. Account of work in South Africa. Meth. 1869. 2 as.

Ten Commandments. Various Editions.

o Do. *Practical Exposition of*. 12mo, 163 pp. 2nd Edition, 1851. Bishop's College Press.

p Do. *and Way of Salvation*. 4to, 2 pp. Jhamman Das.

a *Tent on the Plain*. 12mo, 23 pp. From Wilberforce. Sec. 1861.

a *Tenth, God's*. 12mo, 11 pp. From the English, by Rev. J. Jacob. On systematic giving. N. I. 1868.

THEOLOGY:—

p Do. *Epitome of*. (Ilm i Ilahi ka Khulasa.) 150 pp. From Binney's

- Compendium of Theology, by Rev. T. P. Wilson. Meth. 1869. 1½ as.
- p *Theology, Lectures on.* (Ilm i Ilahiki Usul.) 648 pp. Rev. Ishuri Dass. Prize Essay. Simple and popular. Al. 1855.
- r Do. *Manual of.* (Din i Haqq ke Bari Baton ke Majmua.) 12mo, 301 pp. Chiefly from Erskine and Fisher's Explanation of the Shorter Catechism, by Rev. Dr. Mather. Mirz. 1850—64. 12 as.
- p Do. *Owen's.* (Talim ilm i Ilahi.) 8vo, 196 pp. Al. 1863. 8 as.
- p Do. *Talim ul Iman.* 8vo, 272 pp. From McDowell's Bible Class Book, by Rev. T. Wylie. Lod. 1869. 2 as.
- Thoughtless Beg and Sheik Wiseman. See Aqil Beg, &c.
- r *Threefold Cord.* (Tilori Dori.) 32mo, 142 pp. Rev. Dr. Mather. Precept, promise and prayer. Mirz. 1854—61. 4 as.
- Do. 12mo, 97 pp. Dr. C. Valentine. Sec. 1868. 5 as.
- p *Tides, The.* (Mad o Jazar.) 32mo, 14 pp. Rev. A. Rudolph. About a girl who escaped to a rock. Lod. 1868.
- Tower, The Strong. See Burj i Mustahkam.
- p *Trinity, On the.* (Manana.) 22 pp. Rev. Imad-ud-din. Pan. 1874. 6 pie.
- Do. (Arwah i Khuda.)
- o Do. *Practical Exposition of Doctrine of the.* 12mo, 54 pp. Lod. 1852.
- a Do. *Smith on the.* 12mo, 16 pp. Rev. W. Smith. N. I. 1862. 1 pie.
- o Do. *Wilson on the.* 12mo, 28 pp. Rev. J. Wilson. Al. 1840. Tuhfat ul Muslahim. See Holiness.
- p *Tuhfat ul Nisayih.* (Gems of Counsel.) 16mo, 15 pp. Rev. C.
- o W. Forman. The greater part of the Sermon on the Mount, with introduction and conclusion. Half in poetic form. Lod. 1863.
- Tulsi Paul, Autobiography of Rev.* 8vo. 34 pp. Meerut. 1868.
- Tulu-i-Aftab i Sadaqat. See Rising of Sun of Righteousness.
- o *Two Ends and Two Ways, The.* 12mo, 14 pp. From the English. Lod. 1841.
- o *Two Old Men, The.* 12mo, 34 pp. From the English. Lod.
- p *Ulla Pulta.* (Topsy Turvy.) 32mo, 16 pp. Rev. J. H. Orbison. Inconsistencies in Religion. Lod. 1865.
- Umdatorin Muafi.* The Debt Forgiven. 12mo, 4 pp. From Dr. H. M. Scudder. An illustration of pardon through Christ. Meth. 1873.
- o *Usul i Marifat i Haqiqi.* (Foundation of True Inquiry.) Sheet. Rev. Golak Nath. Lod. 1865.
- Usul ul Din i Iswi. See Christian Religion.
- o *Vicarious Punishment.* 18mo, 46 pp. Adapted from the English, by Rev. A. Abbott. Bom. 1863.
- Wadi ul Tauba. See Repentance.
- Wafat i Musli ud Din. See Saladin.
- p *Warning Cry, The.* 8vo, 32 pp. W. Briggs, Esq. The Coming of Christ and the Last Day. Lahore. 1869.

- o *Waterman, The Happy.* 12mo, 24 pp. From the English. Lod.
- p *Way Home, The.* (Ghar ka Rasta.) 32mo, 15 pp. From the English, by Mrs. Irving. N. I. 1874.
- Way of Life, The.* 8vo, 316 pp. From Hodge by Rev. Dr. Warren. Lod. 1847. Now being reprinted in the Makhzan i Masihi.
- Way of Righteousness.* See Hidayat ul Sidq.
- a *Way of Salvation.* (Tariq i Najat.) 12 pp. Extract from Dr. Wilson's Refutation of Muhammadanism. Bom. 2840.
- p *Ways, The Two.* (Zikr i Sabilain.) Sheet. W. Briggs, Esq. Texts illustrating the broad and the narrow way. Lod. 1872.
- Waz Nama. See Preaching.
- p o *Wesley, Watson's Life of.* 8vo, 185 pp. Rev. H. Mansell. Meth. 1868.
- o *Whip for the Indolent, A.* 8vo, 41 pp. Adapted from "Life in Earnest." H. C. Tucker, Esq. 1856.
- p *Whirlpool, The.* (Girdab.) 32mo, 20 pp. Rev. A. Rudolph. Sin compared to the Maelstrom. Lod. 1868.
- r *Woman and her Saviour in Persia.* (Injil ki Tasir.) 16mo, 101 pp. Abridged by Mrs. Parker. Account of Nestorian Missions. Meth. 1869.
- 2 as.
- r *Women of the Bible.* (Masturat i Baibal.) 16mo, 321 pp. Mrs. Walsh. Al. 6 as.
- p Do. 204 pp. N. I. 1872. 4 as; cloth, 6 as.
- a *Women, Sermon on the Influence of Christianity on.* 16mo, 31 pp. From Dr. Kay, by Rev. J. Fuchs. Mirz. 1862. 2 annas.
- o *Woodman and his Dog, The.* 12mo, 36 pp. From the English by Mr. Mackay. Mirz. 1832.
- o *World to Come, The.* 12mo, 12 pp. Rev. J. Wilson. Al. 1840.
- o *Wrath to Come, The.* 8 pp. From the Marathi, by Mr. S. Daud. Bom. 1857.
- r *Wuh Abadi Ahd.* 46 pp. Sermon by Rev. J. J. Ullmann before the Am. Pres. Synod. Allahabad. 1874.
- r o *Young Cottager, The.* Rev. J. Warren. Mirz.
- Ziafat i Shadr. See Marriage Supper.

III. CLASSIFIED CATALOGUES.

It has been a matter of some difficulty how to arrange several of the publications in the following lists. Not a few are out of print and unknown except by title; some take up several subjects and might be classed under different heads. Still, even defective lists will help to prepare the way for others which may be relied upon.

I. HINDI.

Tracts.

1. ON HINDUISM.

Christian truth is also introduced; but Hinduism apparently forms the principal topic.

- Caste. Characteristics of. Mr. J. Dryman. U. P. 1867.
 Do. Touchstone of. Rev. A. Sternberg. Moz.
 Ganges, The True. Rev. A. Sternberg. Moz.
 Guru Pariksha. Rev. W. F. Johnson. N. I. 1871.
 Do. Signs of a True. Rev. A. Sternberg. Moz.
 Hindu Religion, Thirty-four Questions on the. Rev. T. Schorish.
 1844. N. I.
 Hinduism, Brief Sketch of. Rev. W. Bowley. N. I.
 Do. Wilson's Exposure of. 1838. N. I.
 Imposture Exposed, Religious. Babu Chintu Ram. U. P. 1867.
 Objections Refuted, Hindu. From Rev. G. Mundy. N. I.
 Pushkar, Mirror of Lake. Rev. J. Robson. U. P. 1864.
 Ram Pariksha. Messrs. Sternberg and Parsons. N. I.

Out of Print.

- Caste, On. From Sat Mat Nirupan. Ben. 1849.
 Hitt Prakash. Tara Chand Sastri. Meth. 1868.
 Idolatry, contrary to the Divine Command. Ser.
 Do. Sin of. Rev. T. Schorish. Al. 1844.
 Do. Word of God concerning. Rev. Dr. Morrison. Al. 1839.
 Incarnation, The Holy. From Rev. G. Gogerly. Cal. 1844.
 Do. The True. Rev. T. Schorish. Al. 1843.
 Incarnations, Hindu. Ser.
 Pilgrim and Missionary, Dialogue between a. Ben.
 Pilgrims, Address to. Rev. W. Start. Cal. 1844.
 Do. Advice to Hindu. Ben. 1849.
 Do. To Goorgaon. Rev. J. T. Thompson. Ser.
 Refuge, The True. From Rev. W. H. Pearce. Cal. 1838.
 Thugs, Tract for the. Captain Paton. Mirzapore. 1847.
 Yugs and Eternity of Veds. From Sat Mat Nirupan. Ben. 1848.

2. EXPLANATIONS OF CHRISTIAN TRUTH FOR HINDUS.

- Atmik Rog Nashak. Munshi Isa Das. Meth. 1873.
 Christianity, Comparison of Hinduism and Muhammadanism with.
 Rev. A. Sternberg. Moz.
 Cultivator, Story of a. Rev. W. F. Johnson. N. I. 1871.
 Debt Forgiven, The. From Dr. H. M. Scudder. Meth. 1874.
 Devotion, Real. Rev. A. Sternberg. Moz.
 Dharm Tula. Rev. J. F. Ullmann. 1855. N. I.
 Do. Varta. Rev. W. F. Johnson. N. I. 1871.
 God? Where is. Rev. A. Sternberg. Moz.
 Gyan Darpan Patrika. Munshi John Barker. Meth. 1869.
 Istihar (Proclamation.) Sec. 1867.
 Lamp of Knowledge. Rev. A. Sternberg. Moz.
 Missionaries, Letter from. Rev. A. Sternberg. Moz.
 Mukht ka Khoj. Munshi John Barker. Meth. 1872.
 Panch Anasir, (Five Elements.) Hindi, Urdu, and Panjabi. Lod.
 Parable and its Exposition, A. Rev. W. Bowley. N. I.
 Prayers for Enquirers. Rev. W. Smith. N. I. 1862.
 Religion, Essence of. Rev. J. Newton. Lod. 1867.
 Do. Plea for the True. Lod.

Righteous in the Sight of God? Who are. Rev. T. Schorisch.
Moz.

Salvation, Hope of. Rev. A. Sternberg. Moz.

Do. Way of. From Rev. W. Shoolbred. N. I. 1872.

Shresht Margi. The Best Traveller. 1852. N. I.

Sin, Evil of. Rev. W. Bowley. 1833. N. I.

Three Great Things. Rev. W. Smith. 1848. N. I.

Tidings, Glad. Rev. A. Sternberg. Moz.

Zemindar, Story of a. Rev. W. F. Johnson. N. I. 1871.

Out of Print.

Address, A Religious. Rev. W. Bowley. Cal.

Christians, The Religion of. Rev. W. Smith. Ben.

Death, On. Rev. J. T. Thompson. Ser.

Dharm Charchha. Rev. J. M. Thoburn. Meth. 1866.

Dharmopadesh. Mr. N. Brice.

Funerals, To Followers of Hindu. Rev. J. T. Thompson. Ser.

God and His Word, The Truth of. From Sat Mat Nirupan.

Ben. 1848.

Gospel, Ten Proofs in favour of the. Rev. J. T. Thompson. Ser.

Gyan Darpan Patrika. Munshi John Barker. Meth. 1869.

Instruction, Important. Ben. 1841.

Missionary and his Commission, The. Cal.

Nawin Kurmi Pushtak. Munshi John Barker. Meth. 1869.

Nicodemus. Rev. J. Wilson. Al. 1840.

Paul's Sermon, Exposition of. Rev. J. T. Thompson. Cal.

Remedy for Sin, The True. Rev. W. Start. Cal. 1843.

Do. for removing the Guilt and Power of Sin, The. Cal. 1844.

Righteous, Method of a Sinner's becoming. Rev. J. T. Thompson.

Ser.

Sacrifice, The True. Rev. T. Schorisch. Al. 1851.

Salvation, Way of. Rev. J. T. Thompson. Ser.

Sin, Forgiveness of. Ben. 1848.

3. EXPOSITIONS OF CHRISTIAN TRUTH.

Bible, Questions and Answers from the. Rev. A. Sternberg. Moz.

Catechisms. See Alphabetical List.

Christ, Birth and Childhood of. Rev. F. Dodt. Moz.

Do. Resurrection and Ascension of. Rev. F. Dodt. Moz.

Do. Types and Predictions of. From Rev. A. Leslie. N. I.

Christianity, Epitome of. Rev. W. Bowley. N. I.

Commandments, The Ten. Sheet. With remarks. Rev. W. Bowley.

1829. N. I. Lod.

Conqueror over Satan and the World, The Great. Rev. F. Kalberer.

Mirz.

Glory, The Future. Rev. A. Sternberg. Moz.

Gospels, Key to the. Rev. A. Sternberg. Moz.

Houses, The Two. Sheet. Sec. 1867.

Kingdoms, The Two. Sheet. Sec. 1867.

Prodigal Son, The. Meth. 1874.

- Ready ? Are you. Mrs. Humphreys. Meth. 1874.
 Sat Mat ka Marg. From Sir W. Muir's Din ki Tariq. 1859. N. I.
 Scripture Text. Coloured Inks. On Sheet. R. T. S. 1874.
 Do. Verses for Sunday Schools. Meth.
 Sermon on the Mount, with other Gospel Commands. N. I.
 Ways, The Two. Sheet. Sec. 1867.
 Wrath to Come, The. Mrs. Humphreys. Meth. 1874.

Out of Print.

- Bible, Brief History of the. Rev. W. Bowley. Cal. 1831.
 Birth, Sermon on the New. From Wesley. Meth. 1869.
 Christ, the chief Part of the Gospel, The Death of. Rev. J. T. Thompson. Ser.
 Do. Fruits of the Death of. Ben.
 Do. Life of. Cal. 1830.
 Do. Offices of. Rev. R. M. Munnis. Al. 1851.
 Do. Who is the Lord Jesus. Rev. J. T. Thompson. Ser.
 Christian Religion, Explanation of the. Rev. M. T. Adam. Cal. 1829.
 Commandments, The Ten, with extracts from the Epistles. Ser.
 Do. with Scripture Proofs. Rev. J. E. Freeman. Al. 1842.
 Dives and Lazarus. Rev. C. Knorpp. Cal. 1837.
 Faith, Salvation by. Sermon by Wesley. Meth. 1864.
 God, The Glory of. Rev. A. Sternberg. Mirz.
 Gospel, Essence of the. Scrip. Extracts. Ser.
 Do. Purport of the. Rev. J. T. Thompson. Ser.
 Instructive Lessons. Cal.
 Lord, The Chief Declarations of our. Ser.
 Manush Darpan. From Sujaat Ali. Dr. Lazarus. 1862.
 Prayers and Thanksgivings. From the Psalms, &c. Ser.
 Prayers for a Week. From the English. Agra. 1851.
 Prophecies relating to the Spread of the Gospel. Rev. J. T. Thompson. Ser.
 Prophets on behalf of our Lord, Testimony of the. Rev. J. T. Thompson. Ser.
 Religion, Short Questions on the True. Abridged from Assembly's Catechism. Cal. 1832.
 Sat Marg Suchan. Rev. T. V. French. 1859. N. I.
 Scripture Extracts. Cal. 1844. N. I.
 Scriptures, Brief Account of the. Ben.
 Sermon, A Short. 1848. N. I.
 Signs of the Lost and Saved. Scrip. Extracts. Ser.
 Sin, Deliverance from. Ben. 1848.
 Sin and Salvation. Cal. 1843.
 Soul, Value of the. Translated by Rev. J. Newton. Lod. 1864.
 Unbelievers shall Perish. Ser.
 Vivian's Dialogues. Ser. Bom.
 Way to be Saved, The. Lod.
 World to Come, The. Rev. J. Wilson. Al. 1846.

4. NARRATIVE TRACTS.

Scriptural.

(Exclusive of Life of Christ.)

- Abraham, Story of. Rev. C. W. Forman. Lod. 1871.
 Creation and Fall, The. Rev. A. Sternberg. Moz.
 Flood, Story of the. Rev. C. W. Forman. Lod. 1869.
 Image, The Golden. Rev. J. Newton. Lod. 1869.
 Sin, The First. Rev. J. Newton. Lod. 1867.
 Stephen, Story of. From Rev. C. W. Forman. Lod. 1871.

Out of Print.

- Joseph, History of. From the English. Agra. 1852.
 Moses, History of. From the English. Agra. 1852.
 Paul, Life of St. From Dr. J. Muir.

General.

- African Woman, Story of an. From the Urda. Lod. 1869.
 Blind Girl, Story of a. From the English. N. I. 1869.
 Czar and Peasant, The. Translated by Rev. J. Parsons. N. I.
 1863.
 Island, The Transformed. From the English. N. I.
 Joseph, Poor. Lod.

Out of Print.

- Rajah's Dream, The. From A. L. O. E. H. C. Tucker, Esq. 1858.
 Sandwich Islands, The. Lod.
 Taj Khan. Cal. 1833.
 Thirza Goltsch. From the German. Al. 1845.

5. POETRY.

Publications in verse are classed by themselves to show more clearly their number. Their importance will be noticed hereafter.

Tracts.

- Bhajans. Sec. 1869.
 Do. Meth. 1873.
 Bible, Substance of the. Rev. W. Bowley. Cal. 1833.
 Commandments and Way of Salvation, The Ten. Jhamman Das.
 Moz.
 Git Sangraha Sanshep. 50 Hymns. Dr. Lazarus.
 Gospel, Substance of the. Jhamman Das. Moz.
 Hymn Leaves. Nos. 1—4. N. I. 1872.
 Knowledge, Leaves of. J. Christian, Esq. N. I. 1873.
 Love of the King's Son. Lod. 1865.
 Miracles of Christ. N. I. 1872.
 Old, Old Story, The. Rev. J. F. Ullmann. 1871.
 Railway Ticket, The. Lod. 1865.
 Salvation, Call to. J. Christian, Esq. Moz.
 Sat Gyan Mul. Sheet. Lod. 1865.
 Sin, Redemption from. Jhamman Das. Moz.
 Voice from Heaven. Ser. Bom.

Out of Print.

- Choupai. Sheet. Rev. J. H. Budden. Agra. 1854.
 Gospel Messenger, The. Rev. J. Chamberlain. Ser. Ben.
 Lord Reigneth, The. From Dr. J. Muir. Al. 1853.
 Prayers and Praises addressed to Christ. Simeon, Catechist.
 Al. 1857.
 Psalm CXIX. J. Christian, Esq. Cal. 1854.
 Refuge, The Sure. From the Bengali. Ser.
 Remedy, The Great. Ser.
 Sermon on the Mount. Simeon, Catechist. Al. 1851.

Books.

- Chhand Sangrah. Compiled by Rev. J. Parsons. Dr. Lazarus.
 N. I.
 Christ, Life of. Rev. J. T. Thompson. N. I.
 Do. (Mukti Mukta wali.) J. Christian, Esq. N. I. 1871.
 Git Sangrah. Rev. J. Parsons and J. Christian, Esq. Dr. Lazarus.
 Hymn Books. See Alphabetical List, page 67.
 Satya Sataka. J. Christian, Esq. Dr. Lazarus. N. I.

Out of Print.

- Christ, Glory of. From the Sanskrit of Dr. J. Muir. Agra. 1853.
 Matthew, Poetical Version of. N. I. 1862.
 Proverbs of Solomon. Sheo Buksh Shukul. H. C. Tucker, Esq.
 Agra. 1854.

6. Books.***ON HINDUISM AND EVIDENCES OF CHRISTIANITY.**

- Dharmadharm Pariksha Patr. Rev. J. H. Budden. N. I.
 Matapariksha. Parts I and II. From Dr. J. Muir. N. I. 1856.
 Pilgrim, The Indian. From Mrs. Sherwood. N. I. 1854.
 Sat Darshan Darpan. Hindu Philosophy. Rev. Nehemiah Ghoreh.
 N. I.
 Sat Mat Nirupan. Rev. W. Smith. Al. 1842. N. I.

Out of Print.

- Hinduism, Origin and Development of. Mr. E. A. Steller. Sec.
 1867.
 Revelation, Course of Divine. From Dr. J. Muir. Agra.
 Veda Tatwa. From Prof. H. H. Wilson. Agra. 1854.

BIBLICAL.

- Greek Grammar. Rev. W. Hooper. N. I. 1874.

Out of Print.

- Bible for the Bazar. Scripture Extracts. Lod.
 Scripture Passages, Select. Agra. 1854.
 Scripture Proper Names. Rev. J. A. Schnurman. Al. 1849.

* Exclusive of Poetry.

SCRIPTURE HISTORY.

Barth's Scripture History. N. I. Panjab.
Mirror of Life of Christ. Rev. T. V. French. Agra. N. I.

Out of Print.

Creation, History of. Rev. Dr. Owen. Al. 1851.
History of the Jews. From H. C. Tucker, Esq. 1854.

PRACTICAL.

Crossbearer, The. From the English. N. I. 1873.
Heart, Mirror of the. From the German. Moz.
Mukti Mala. Rev. J. H. Budden. Agra. 1854. N. I.
Pilgrim's Progress. Dr. Lazarus. N. I.
Prayer, Book of Common. Rev. W. Smith.
Do. Selection from. Sec.

Treasury of Prayer and Promise. Dr. Valentine. N. I. 1865.

CHURCH HISTORY.

Battle of the Three Qualities. Rev. J. H. Budden. N. I. 1874.

Out of Print.

Barth's Church History. Translated by Rev. J. Parsons. B. M. P. 1849.

TALES AND ANECDOTES.

Bhakti Bodhak. Rev. J. Parsons. Dr. Lazarus.
Day-break in Britain. From the English. Lod. 1870.

Out of Print.

Story Book, Religious. Mirzapore. 1849.
Naya Kashi Khand. Rev. W. Smith.

PUBLICATIONS FOR WOMEN.*

Dawn of Light. From Miss Leslie. N. I. 1874.
Mother, The Christian. Rev. W. H. Perkins. Agra. 1852.
Phulmani and Karuna. From Mrs. Mullens. N. I.
Tales for Women. Rajah Shiv Prasad. Nawul Kishore Press.
Lucknow.

Women of the Bible. Mrs. Walsh. Al. 1866.

PUBLICATIONS FOR CHILDREN.

Alphabet and Duties of Children. Rev. A. Sternberg. Moz.
Bal Hitt Karak. The Children's Friend. Month. Per. Meth.
Bible Stories. Rev. M. W. Wollaston. Mirz. 1851.
Catechisms. See Alphabetical List, page 61.
Henry and his Bearer, Little. Meth.
Peep of Day. Dr. Lazarus. N. I.
Phulan ka Har. Illustrated. Mrs. Mather. Mirz. 1848-65.
Picture Books, Coloured. See Alphabetical List. Meth.
Pictures, with Portions of Scripture. Meth.
Sisters, The Twin. From the Bengali. Dr. Lazarus.
Sunday School Lessons. Meth.

* Small and large.

Out of Print.

Jesus, the Child's Best Teacher. Al. 1855.

7. MISCELLANEOUS.

Out of Print.

Almanacs. U. P. N. I.

Cholera, Tract on. Rev. T. V. French. Agra. 1854.

Lok Mitr. Periodical. Sec.

II. URDU.

Tracts.

1. FOR MUHAMMADANS.

- a Answers to Certain Questions. Ben. 1849. N. I.
- p Atonement, Replies to Objections to the. (Shakuk i Kifara).
Rev. C. W. Forman. Lod. 1874.
- p Bible, Genuineness and Authenticity of. Rev. T. J. Scott, D.D.
Meth. 1874.
- a Christ, Divinity and Humanity of. Rev. J. Thomas. Cal. 1833.
N. I.
- p Fasting, On. Rev. A. Sternberg. Moz.
- a Hidayat ul Sidq. Way of Righteousness. Ben. 1849. N. I.
- p Imad-ud-Din, Autobiography of Rev. Pan. 1866.
- p Infisal i Khair. Khairuddin. Lahore. 1868.
- Kashif ul Asrar. Maulvi Abdul Masih. 1865. Private Publication.
- a Messiah, Prophecies of the. Rev. J. Thomas. Cal. 1830. N. I.
- p Mubabasa. Discussion. Rev. G. Martin. U. P. 1867.
- p Muhammad compared with Moses and Christ. Sharif Nisbaten.
Rev. Rajab Ali. Meth. 1868.
- r Muhammad Shaban, The Egyptian Martyr. Mirz. 1862.
- p Muhammadan Sects. (Aina e Islam). Rev. Rajab Ali. Meth.
1870.
- p Muhammadanism, Hinduism and Christianity compared. Moz.
Rev. A. Sternberg.
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p Do. Lecture on. Rev. R. Clark. Pan. 1874.

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- a Baptism, Infant. From Bishop Wilson. Allahabad. 1864.
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- a Christian Religion, Crossman's Introduction to the. S.P.C.K. 1873.
- p Crown, Parable of the. Rev. E. M. Wherry. Lod. 1873.
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- p Deed, so the Reward, As the. Rev. J. Newton, M. D. Lod. 1871.
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- p Five Treasures. (Panj Ganj.) Rev. Golak Nath. Lod. 1863.
- p Do. Key to the. Rev. A. Rudolph. Lod. 1866.
- a Gospel, The Glorious. Rev. W. Smith. N. I. 1862.
- p Haqiqi Aftab. Rev. Rajab Ali. Meth. 1869.
- r Hayat ul Mattaqin. Rev. E. W. Parker. Meth. 1874.
- p Heart taken Captive, The. Rev. J. H. Orbison. Lod. 1867.
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p Muhabbat Nama. W. Briggs, Esq. N. I. 1874.

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p Naukar be Wafa. Lod. 1871.

p Panj Tat. Rev. J. Newton. Lod.

p Parable and its Interpretation, A. W. Briggs, Esq. N. I. 1872.

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p Prayer. (Iltimas). Rev. C. W. Forman. Lod. 1863.

a Prayers, Morning and Evening. London. 1854.

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a Sermon on the Mount. Cal. 1833. N. I.

r Sins, Sermon on Besetting. Rev. Dr. Mather. Mirz. 1857.

p Story, A Strange. Rev. C. W. Forman. Lod. 1874.

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Do. Death of. Rev. J. T. Thompson. Ser.

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- Picture, A True. Rev. A. Rudolph. Lod. 1869.
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 Do. On. Lod.
 Roll Call, The. Lod.
 Rutba i Shafaat. Rev. C. W. Forman. Lod. 1862.
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 Vicarious Punishment. From the English. Bom. 1863.
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 p Creation and Fall, Account of. Lod.
 p Elijah, Story of. Rev. C. W. Forman. Lod. 1866.
 p Naaman, Story of. Rev. A. Rudolph. Lod. 1868.
 p Nahaniel, Story of. Rev. Imad-ud-din. Pan. 1874.
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 Isaac, Offering of. Rev. A. Rudolph. Lod. 1869.
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 Joseph, History of. From the English. Agra. 1852.
 Do. do. Rev. A. Rudolph. Lod. 1864.
 Moses, History of. From the English. Agra. 1854.
 Ruth, History of. From Gallaudet. Al. 1844.

General.

- p African Servant, The. From the English. Lod.
 r Africaner, Life of. Rev. Dr. Mather. Mirz. 1849.
 p Cripple, The German. From the English. Mirz.
 p Eggseller, The. Rev. A. Rudolph. Lod. 1868.
 a The Gold Thread. Mr. J. Jeremy. From the English. Sec. 1874.
 a Hymn, Story of a. From the English. Sec. 1874.
 a Island, The Transformed. N. I.
 p Mahbub Khan ki Sarguzasht. Meth. 1873.
 r p Man that killed his Neighbours, The. Mirz.
 p Mango Story, The. From Mrs. Porter. Pan. 1873.
 r Moffat's Forsaken Mother. Mirz.
 p Saladin, Death of. Rev. J. H. Orbison. Lod. 1863.
 p Ship Poland. Rev. J. H. Orbison. Lod. 1865.
 p Tahqiq ul Mazhub. Meth. 1868.
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- African Woman, Story of an. Rev. C. W. Forman. Lod. 1865.
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5. POETRY.

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- p Beatitudes, The. Rev. Golak Nath. Lod. 1863.
 p Christ is Precious. Rev. Golak Nath. Lod. 1863.
 p Naql i Hikayat. Lod. 1867.
 p Nasihat Nama. Al. 1848. Lod.
 p Old, Old Story, The. Rev. J. F. Ullmann. Lod.
 a p Sermon on the Mount. Agra. 1853. N. I.

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Lod. 1867.

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Hymn Fly Sheets. Lod.

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Books.

Hymn Books. See Alphabetical Catalogue.

p Matthew, Gospel of. By a Munshi. Meth.

p Pilgrim's Progress. Munshi Sharaf ud Din. N. I. 1873.

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See List, page 73.

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p Din i Haqq. Messrs. Smith and Leupolt. Al. 1842.

p Do. Part on Muhammadanism. N. I.

p Hall ul Ishkal. Dr. Pfander. Cal. Meth.

a Heinig's Muhammadanism and Christianity compared. Prize Essay.
Madras. 1852.

p Hidayat ul Musalmin. Rev. Imad-ud-Din. Pan. 1868.

a Ikhtitami Mubahasa. Dr. Pfander. Agra. 1855.

p Ittifaq Mubahasa. Rev. Imad-ud-Din. Pan. 1867.

p Koran, Testimony of the. Sir W. Muir. N. I. 1860.

a Miftah ul Asrar. Dr. Pfander. Agra. 1850.

p Mizan ul Haqq. Dr. Pfander. Agra. 1850.

p Muhammad, Life of. Rev. Imad-ud-Din. Pan. 1870.

p Muhammadanism, Refutation of Devonport's Essay on. Rev. J.
Fuchs. Meth. 1871.

p Mutalashi i Din. Rev. Golak Nath. Lod. 1869.

p Naghma i Tamburi. Rev. Imad-ud-Din. Pan. 1872.

p Niyaz Nama. Moulvie Safdar Ali. N. I. 1867.

p Sulusut tul Kutub. W. R. Aikman, Esq. Pan. 1872.

p Tahqiq ul Iman. Rev. Imad-ud-din. Pan. 1866.

Tariq ul Hayat. Dr. Pfander. Agra. 1853.

Out of Print.

Answer to Saulat ul Zaigam. Rev. J. C. Ranken. Al. 1844.

Bahs Mufid ul Am. Agra. 1852.

'Ijaz i Quran. Professor Ram Chander.

Masih ul Dajal. Professor Ram Chander.

Messiah, The. Dr. Bowron. Al. 1843.

Muhammadanism, Refutation of. Rev. Dr. Wilson. Ben. 1834.

EVIDENCES OF CHRISTIANITY.

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p Mitchell's Letters on the Evidences. Meth. Lod. 1871.

r The Bible is True. Rev. E. W. Parker. Meth. 1869.

a p Rising of Sun of Righteousness. Rev. J. H. Budden. N. I. 1859.

p Butler's Analogy. Part I. Mr. H. R. Williams. Agra.

p Do. Rev. H. Mansell. Meth. 1874.

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Grotius on Truth of Christian Religion. Part I. Rev. Dr. Mather.
Mirz. 1840.

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r Do. Mrs. Mather. Mirz. 1875.

r Companion to the Bible. Rev. Dr. Mather. Mirz. 1853.

p Canon of Scripture. Rev. H. Mansell. Meth. 1867.

a Geography of the Bible. Rev. J. Jacob. Sec. 1868.

p Scripture Passages. Rev. A. Rudolph. Lod. 1868.

Do. do. Select. Rev. C. T. Hoernle. Agra. 1851.

p Scripture Text Book. Rev. T. H. Fitzpatrick. Pan. 1874.

r Tabernacle, The Jewish. Rev. Dr. Newton, U. S. Makhzan i
Masihi.

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Bible Passages. Rev. C. W. Forman. Lod. 1860.

Brief Geography of Palestine. Rev. W. Wilkinson. Agra. 1855.

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See List, page 63.

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a p Barth's Scripture History. Rev. T. Hoernle. Agra. 1854.

p Book of Kings. Rev. H. Stern. N. I. 1867.

p History of Jews. H. C. Tucker, Esq. 1854.

p Life of Christ. H. C. Tucker, Esq. B. M. P. 1847.

r p Sacred and Profane History. Rev. Dr. Brodhead. Al. 1875.

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Babylonish Captivity, The. Rev. Dr. Waugh. Meth. 1869.

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 r Hodge's Way of Life. Rev. Dr. Warren. Al.
 p Theology, Epitome of. From Binney. Rev. T. P. Wilson. Meth. 1869.
 p Do. Lectures on. Rev. Ishuri Dass. Al. 1855.
 a Do. Mannal of. Rev. Dr. Mather. Mirz. 1850.
 p Do. Owen's. (Talim ilm i Ilahi.) Al. 1863.
 p Do. Talim ul Iman. From Macdowell. Rev. T. Wylie. Lod. 1869.

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- p Burder's Sermons. Mr. J. Harris.
 a Hoernle's Sermons. Agra. 1850.
 p Smith's Sermons. (Tariq ul Hidayat.) Mirz. 1849.

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- De Rivera's Sermons. Mirz. 1862.
 Homilies of Church of England. Calcutta.

THE CHRISTIAN MINISTRY.*

- p Guide in Preparing Sermons. 16 pp. Rev. T. J. Scott, D. D. Meth. 1869.
 p Mirat ul Waizin. Rev. Rajab Ali.

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 On Preaching. Rev. S. Knowles. Meth. 1866.

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- r Discipline of Meth. Epis. Church. Meth. 1874.
 p On the Polity of the Meth. Epis. Church. From Bishop Morris. Meth. 1866.
 p Rules of Order for Deliberative Assemblies. (Miftah ul Majlis). Rev. H. Mansell. Meth. 1867.

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- r Church History, Ancient and Modern. Mirz.
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- r Burj i Mustabkan. From Rev. J. Smith. Makhzan i Masihi.
 r Chirag i Kalam. Edited by Rev. F. J. Bright. Mirz. 1863.
 r p Come to Jesus. Makhzan i Masihi. Pan.
 a Cross-bearer, The. Mrs. Humphreys. Meth. 1872.
 p Duty of Man, The. Rev. Golak Nath. Pan. 1862.

* A treatise in Logic by the Rev. T. J. Scott, D. D., and one on Rhetoric by the Rev. H. Mansell, have been published by the Methodist Episcopal Mission; but they are omitted as not coming under "Christian Literature" properly so called.

- r Flavel's Fountain of Life. Al. 1844.
- p Haqiqi Irfan. Rev. Imad-ud-din. Lahore. 1868.
- p Heart Book, The. Rev. J. G. Deimler. Bom. Mad.
- a Holy War, The. Babu John Hari. Al. 1866.
- r How's Plain Words. S. P. C. K. 1873.
- r p Pilgrim's Progress, The. Babu John Hari.
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- r a Prayer, Book of Common. Several Eds.
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- p Shir i Tiflan. Rev. T. V. French. Agra. 1858.
- r Silent Comforter, The. Sheets. Pan. 1874.
- r Soul's Inquiries answered in words of Scripture, The. From W. Moon. Pan. 1814.
- r Three-fold Cord, The. Rev. Dr. Mather. Mirz. 1854.
Do. Dr. Valentine. Sec. 1868.

Out of Print.

- Anxious Inquirer, The. Rev. W. Buyers. Mirz. 1844.
- Companion to the Communion. From Bishop Wilson. Sec. 1848.
- Saviour, Need of a. From the English. Al. 1835.
- Self-Improvement. From Todd. H. C. Tucker, Esq.
- Whip for the Indolent, A. From "Life in Earnest." H. C. Tucker, Esq.

NARRATIVES.

- a Anecdotes, Entertaining, Rev. H. Stern. Dr. Lazarus. 1868.
- a Augustine's Confessions. Rev. J. Hewlett. Mirz. 1875.
- p Daybreak in Britain. From A. L. O. E. Lod.
- p Dunnallan (Chambeli aur Golab) altered by Rajah Shiv Prasad. H. C. Tucker, Esq. Lucknow.
- a Gospel in Cæsar's Household, The. Mr. J. Jeremy. Sec. 1873.
- r Missions, Christian. Rev. M. A. Sherring. 1866. Mirz.
- a Naya Kashi Khand. Rev. W. Smith.
- p Old Man's Home, The. H. E. Perkins, Esq. Pan. 1874.
- r Russian Captives to Siberia. Rev. Dr. Mather. Mirz.
- r Scripture, Celebrated Places of. Rev. M. A. Sherring. Mirz. 1860.
- p Do. Characters. Rev. W. Smith. Mirz. 1848.
- r Snow, Home in the Land of. Rev. Dr. Mather. Mirz. 1869.
- r Taylor, Account of Rev. W. Work in South Africa. Meth. 1869.

Out of Print.

- Claremont Tales. From A. L. O. E. H. C. Tucker, Esq. 1855.
- Cleon and Maia. From "Sketches of Christian Life." H. C. Tucker, Esq. 1856.
- Distant Hills, The. From C. Elizabeth. H. C. Tucker, Esq.
- Judah's Lion. From C. Elizabeth. H. C. Tucker, Esq.

Moral Stories. (Akhlāqī Kāhānīyān). Mrs. Humphrey. Meth. 1873.

True Heroism. From A. L. O. E. H. C. Tucker, Esq.

* PUBLICATIONS FOR WOMEN.

p The Ayn and Lady. From Mrs. Sherwood. Bom. 1837.

r a The Christian Mother. Rev. W. H. Perkins. Agra. 1830.

r Dairyman's Daughter, The. Rev. Dr. Warren. Mirz.

r Guide in Training of Children. Mrs. Sherring. Mirz. 1865.

r Phulmani and Karuna. Mrs. Mullens. N. I.

r Woman and her Savior in Persia. Mrs. Parker. Meth. 1869.

r p Women of the Bible. Mrs. Walsh. Al.

a Women, Influence of Christianity on. Rev. Dr. Kay. Mirz. 1862.

Out of Print.

The Young Cottager. Rev. Dr. Warren. Mirz.

PUBLICATIONS FOR THE YOUNG.

Miscellaneous.

p Alphabet and Duties of Children. Rev. H. Hoppner. Moz.

p Bible Questions. Rev. F. A. Spencer. Meth. 1869.

Catechisms. See List, page 61.

r Emos Amfield. (Amos Amfield.) Rev. E. W. Parker. Meth. 1867.

p Repentance, Valley of. Meth. 1874.

r Soul, Child's Book of the. Rev. Dr. Warren. Ben. 1838.

r p Sunday School Bureau Lessons. Meth.

p Do. Tickets. Lod.

Out of Print.

Bible Questions. Babu Yunis Singh. Al. 1865.

Child's Picture Book. Bom. 1850.

Jesus, the Child's Best Teacher. Al. 1850.

Najat Dihinda ki Rah. Rev. J. M. Thoburn. Meth. 1867.

Narratives, Scriptural.

r Children of the Bible. Rev. S. Knowles. Meth. 1867.

r Line upon Line. Part I. N. I. 1874.

p Old Testament Stories. U. P. 1865.

r a p Peep of Day. Al. 1855.

Talim i Tifan. Mrs. Leupolt. Al.

Out of Print.

Sellon's Abridgment of Scripture. Al. 1841.

General.

a Agathos. Rev. D. Mohn. Sec. 1861.

r Bagh i Rahat. Stories for Children. Meth. 1871.

p Ellen and Mary, Conversation between. Lod. 1861.

* Large and small. Some Publications enumerated under this head are suitable for all classes.

- r Guldasta. Nos. I.—VIII. Mrs. Mather. Mirz.
- Guldasta. From "Far Off." Mrs. Walsh. Al. 1867.
- Guldasta i Tifan. Mrs. Walsh. Stories for Children. Al.
- r Hikayat i Dilpizir. Rev. T. Wilson. Stories for Children. Meth. 1870.
- p Jessica's First Prayer. H. E. Perkins, Esq. Pan. 1874.
- r Little Gozel. Mrs. Mansell. Meth. 1868.
- r Do. Henry and his Bearer. Rev. J. H. Budden. Mirz.
- r Do. Miriam. Mrs. Hoskins. Meth. 1871.
- r Madagascar, The Island of. N. I. 1873.
- p Mirat ul Atfal. Munshi John Rogers. Stories for Children. Meth. 1870.
- p Naqliyat i Dilchasp. Rev. J. D. Brown. Anecdotes. Meth. 1870.
- r Scripture Qnadrupeds. Babu W. Gurney. Mirz. 1860.
- r p Do. Selections for Schools. Meth. 1869.
- p Do. Verses for Sunday Schools. Meth. 1873.
- a Spring Morning, A. Sec. 1865.
- r String of Pearls. Mrs. Mather. Mirz. 1861.
- a Tent on the Plain, The. Sec. 1861.

Out of Print.

- Gulzar. A Religious Story Book. Mirz.
- Little Anna. Ben. 1847.
- Do. Lewis. Mirz. 1850.
- Do. Merchants. From Miss Edgeworth. H. C. Tucker, Esq.
- Stories, Short. Eng. and Hind. Major F. S. Gabb. Madras. 1853.
- Simple Susan. From Miss Edgeworth. H. C. Tucker, Esq.

COLOURED PICTURES.

- Series of Methodist Epis. Mission. See page 74.
- r History of David. Panoramic Series. N. I. 1874.
- Scripture Prints. S. P. C. K.

MISCELLANEOUS.

- Dispensary Mission Card. Rev. J. Newton, M.D. Lod. 1864.
- The New Lectionary. Sec. 1871.

Out of Print.

- Jubilee Letter of Church Missionary Society. Sec. 1849.

EXAMINATION OF BOOKS AND TRACTS OUT OF PRINT.

It will be seen from the foregoing Catalogues, that out of 261* publications in Hindi, 117 are out of print; out of 543* in Urdu, 207 are not available at present. The Rev. J. D. Bates remarks on this point:—

"Looking over the various lists of tracts which have been issued from time to time from the different presses, I find that there are not a

* It is possible that, in a few cases, publications have been twice enumerated under different titles. It is still more probable that some publications have been omitted.

few which are no longer in circulation. Would it not be worth while to get them looked over, and in the case of suitable ones, to get them reprinted? I presume that no tract of really great value would be likely to have escaped notice; yet, the titles of some of the missing ones, taken together with the names of their authors, suggest the surmise that there may have been some oversight."

The proposal of Mr. Bate should certainly be adopted. It is true, as he states, that most of the tracts out of print are not worth reprinting; but such an examination would rescue a few good tracts from unmerited oblivion.

IV. PUBLICATIONS SUGGESTED.

As already mentioned, time did not permit each book suggested for publication to be considered by the Conference. Many books were not even named, being included in lists handed in after the meeting. A classified list is given of suggested publications.

1. FOR HINDUS.

The feeling of the Conference was "that the works at present required for Hindus and Muhammadans are not so much those of a controversial character* as those in explication of Christian truth, and its enforcement in the life."

It may be well to give views entertained by some not present at the Conference.

Attacks on the Hindu gods, with minute accounts of their crimes, are now condemned by all. It is also felt that great care should be taken not to present the truth in a form justly calculated to give offence. Further, it is admitted that the chief object in noticing Hinduism should be the more effectually to find an entrance for the Gospel.

Mr. Lacroix gives his experience as follows:—

"How often after they had listened to a sermon where Christianity was held forth exclusively of other matter, have I not heard them say: 'Well, sir, your religion is excellent for you, and so is ours for us.'" Dr. Mullens adds, "Nothing but a full exposure of evil, together with a clear statement of its antagonistic truth, will suffice to awaken so perverted an intellect."

Another advantage of Hinduism is, that it is a subject with which the people are familiar, and in which they are interested.

* The question was asked at the Conference whether any member knew of a Hindu publication written distinctively against Christianity, but none was mentioned. The *Lucknow Witness* remarks:—

"Of course, it does not absolutely follow that there are no such books, but they must be exceeding few. And in this is food for thought. The controversy seems to be all on one side. How shall it be explained? It looks very much as though Hinduism in its strongholds of power had not yet begun to feel at all concerned for its safety."

Of all tracts in Hindi, Ram Pariksha has the largest circulation on account of its treating of the favourite Hindu god in Northern India. A tract is of no use unless it is read. It is often found that the larger the infusion of Christian truth, the smaller is the circulation.

The Rev. W. F. Johnson, author of several very popular tracts, has one ready on Siva. Other Hindu gods largely worshipped, as Krishna and Ganesa, might be similarly taken up.

A lady engaged in Zenana work recommends a series of tracts on the principal Hindu festivals. Forming the great topics of conversation when they occur, tracts on them, *at the proper season*, would find a ready sale. A tract on the infamous Holi festival is much wanted. Another, Ram Lila, well-handled, would be useful.

The principal places of pilgrimage, Hurdwar, Allahabad, Benares, &c., would furnish excellent starting-points. They might be illustrated by good views from photographs. Pilgrims and others would purchase them more readily than tracts on general subjects. There is a tract published at Mozufferpore—"The True Ganges,"—an excellent title. If good, it should have a wider circulation than it has at present.

The Rev. W. F. Johnson has prepared a tract on Idolatry. The subject is noticed in several publications; but a distinct tract on it seems desirable.

The Rev. K. M. Banerjee has pointed out traces of great truths on Hinduism, although they have been sadly perverted; as sacrifice, revelation, &c. These have been suggested as topics.

Pantheism, transmigration, and fate are other subjects which have been mentioned. Many proverbial sayings, *e. g.*, "This is the Kali Yug;" "As is the god, so is the worshipper;" &c., might form the bases of tracts.

Care is necessary to make Hinduism only auxiliary to the teaching of the Gospel.

A tract, "What is Christianity?" showing that it does not consist in meats and drinks, is wanted. Narratives of the conversion of intelligent men would be useful.

Contact with Christianity and western civilization will gradually cause Hinduism to alter its character. Max Müller quotes a Hindu lecturer at Benares as saying, "We abhor idolatry and deplore the ignorance or uncharitableness of those that charge us with this grovelling system of worship"...or "with polytheism."*

New tracts will be required, from time to time, to meet the wants of the case.

* "Chips." Vol. I., p. xviii.

Handbills.—In some parts of India, these are very widely circulated after preaching. A few have been published in Hindi; but their number should be greatly increased. They are equally required in Urdu.

2. FOR MUHAMMADANS.

A history of the Controversy, with a full descriptive Catalogue of existing works, was felt to be the great want. This will be noticed under the following head.

3. FOR THEOLOGICAL CLASSES AND NATIVE PASTORS.

Hindi versus Urdu.—The relative claims of these languages have, of late years, been frequently discussed. The question is now raised simply with reference to books for theological students and native pastors. Works of this class are often comparatively large and expensive, while the readers are very few.

To have sets of publications in both languages would double the cost. The majority of theological students being better acquainted with Urdu, it seems desirable, with a few exceptions which will be noticed, to publish books of the class under consideration in that language. As Urdu and Hindi are so mixed, all native pastors should, if possible, have a knowledge of both languages. From their close relationship, this is not very difficult to acquire.

At the present time, Urdu Christian literature is twice as rich as the Hindi, and is growing far more rapidly. Besides the Rev. W. Hooper's Greek Grammar, there is scarcely a single work in Hindi prepared specially for students. No doubt, eventually Hindi will have a theological literature of its own; but at present it seems expedient to concentrate effort upon Urdu. However, two or three volumes are specially required in Hindi.

Proposed Publications.—The Rev. W. Hooper suggests "Manuals on the History, Philosophy, &c., of Hinduism."

A History of Hinduism, properly prepared, would be very useful. It might take up the following: The demonolatry of the aboriginal inhabitants of India; the rise of the Vedic system and the phases which it assumed; the spread of Buddhism and Jainism, with the persecutions by which they were nearly extirpated; Puranic Hinduism and Modern Hindu Reformers.

A volume of the above character might first be published, with advantage, in English. It should embrace the results of the latest researches. Missionaries all over the country would find it valuable. Afterwards it might be translated into the principal vernaculars.

Hindu Philosophy might either be included or form a separate treatise.

Addresses to Hindus, with an Introduction, is another want. The volume might contain a variety of addresses to Hindus, both in towns and villages, exhibiting the most effective modes of presenting Christian truth. The introduction might give some useful hints, noticing how Christian truth is apt to be misunderstood; the common objections raised, with the best answers, &c. Like the foregoing, this work might first be prepared in English.

The Conference recommended the preparation of a full review of the Muhammadan Controversy. Such a work would be of great value to missionaries, both European and Native.

A volume containing Addresses to Muhammadans, with an Introduction, is another desideratum. It requires much wisdom from on high to present Gospel truth to a Muhammadan audience. A little indiscretion may raise the people like a nest of hornets.*

The following proposal was made by the Rev. W. Shoobred: "A good Manual of Systematic Theology is a decided want. A translation of such a book as Hodge's Outlines of Theology would very well supply that want. Portions of it bearing on controversies never likely to come to the surface in India might be omitted; but the bulk of the work would be very useful as a text-book to put into students' hands." A member of the Conference suggested Pearson on the Creed. Bishop Ellicott recommended Martensen's "Dogmatics"† to the Rev. T. V. French. Each Missionary Society will probably publish its own Manual of Theology.

Special treatises on important doctrines were recommended, *e. g.*, The Trinity, The Divinity of Christ, Sin, Redemption, &c.

A translation of Wayland's Moral Science, adapted to India, was suggested.

A work on the Christian Ministry was considered to be especially necessary. Bridges on the Christian Ministry, Baxter's Reformed Pastor, James's Earnest Ministry, and Vinet's Pastoral Theology, were recommended for materials. A volume of "Pastoral Addresses" to Native Christians would be useful.

Among other works the following were suggested:—

Charnock on the Attributes. (Abridged).

Owen on the Glory of Christ.

Goodwin on the Death, Resurrection, and Ascension of Christ.

Athanasius De Incarnatione Christi.

* The Rev. J. D. Bate, Allahabad, is preparing in English a small volume containing the objections brought forward by Muhammadans, with the most fitting replies.

† Oosterzee's "Christian Dogmatics," is a more recent recommendation.

McCheyne's Shorter Sermons.
 Burns' Sketches of Sermons on Types and Metaphors.*
 A Complete Church History, up to the present time.
 History of Christianity in India.
 Lives of Indian Missionaries and Native Pastors.
 Life of Rev. D. Brainerd.
 Life of Oberlin.
 Narratives of Remarkable Conversions and Revival Incidents.
 Kennedy's Divine Life.

4. FOR NATIVE CHRISTIANS.

A Series of Tracts was recommended. The following subjects may be mentioned :—

Abusive Speech.
 To the Afflicted.
 To Backsliders.
 The Christian's Daily Walk.
 On Being in Debt.
 Counsels to Young Converts.
 Duty of Christians to each other.
 Duty of Christians to the Heathen.
 Educate your Children.
 Exposition of the Ten Commandments.
 Family Worship.
 How to do Good.
 Help Yourself.
 Household Rules.
 On the Lord's Day.
 On the Lord's Supper.
 Love and Harmony among Christians.
 Marks of a True Christian.
 On Marriage.
 On Public Worship.
 On Purity.
 On Reading the Scriptures.
 To the Sick.
 Superstitious Customs among Native Christians.

The following Books were suggested :—

Practical.

A Kempis, Imitation of Christ.
 Baxter's Guide to Heaven.
 Do. Saint's Rest.
 Bogatzky's Golden Treasury.
 Christ our Example.
 Denton on the Lord's Prayer.

* The Rev. J. Long is preparing a new edition, greatly improved, of his "Christian Truth in an Oriental Dress ;" or "Emblems explanatory of Biblical Doctrines and Morals, with parallel or illustrative References to Proverbs and Proverbial Sayings."

Fenelon's Christian Counsels.
 Gotthold's Emblems (Selections.)
 Goulburn's Thoughts on Personal Religion.
 Do. on Reading the Scriptures.
 Newman Hall's Follow Jesus.
 Macduff's Faithful Promiser.
 Do. Morning and Night Watches.
 Do. Mind and Words of Jesus.
 Mackenzie's Day of Trouble.
 Mirage of Life.
 Neff's Conversations on Sin and Salvation.
 Oxenden's Path of Safety.
 Do. Home Beyond.
 Do. Earnest Communicant.
 Phelps's Still Hour.
 Scupoli's Spiritual Combat.
 Smith's Believer's Daily Remembrancer.
 Spurgeon's Morning by Morning.
 Do. Evening by Evening.
 Taylor's Holy Living and Dying.
 Trower's Scripture Similitudes.

Narratives.

Oxenden's Old Testament Portraits.
 Do. New Testament Portraits.
 Krummacher's Elijah.
 Christian Martyrs.
 Life of Luther.
 Lives of Eminent Christians.
 Lives of Indian Converts.
 Bow in the Cloud.
 Wheeler's Ten Years on the Euphrates.
 Williams' Missionary Enterprises.
 Moffat's Missionary Labours.
 Life of Livingstone.
 Sketches from Life. A. T. S.

5. PUBLICATIONS FOR WOMEN.

A Series of Tracts for women might be issued with advantage. A few topics may be suggested :—

Contrasted Cottages.
 How to make a Happy Home.
 My Duty to God.
 My Husband.
 My Children.
 My Neighbours.
 My Words.
 The Health of Mothers.
 How to Manage a Baby.
 The Diseases of Children.

Care of the Sick.
 Troubles, and How to Meet Them.
 Woman's Best Ornament.

The following are larger publications :—

Abbott's Mother at Home.
 Advice to Cottagers.
 Anecdotes of the Family Circle.
 Balfour's Household Management.
 Faith and Victory.
 Farmer Goodall.
 Female Biography.
 Hours with Working Women.
 Kardoo.
 Oxenden's Labouring Man's Book.
 Plain Words about Sickness.
 The Working Man's Wife.

6. PUBLICATIONS FOR THE YOUNG.

The American Methodist Mission has lately published a variety of small illustrated books for children. A wide field is still open in this direction. Narratives for the young will be read with equal pleasure by adults.

Among larger publications, the following have been suggested :—

Scriptural.

Gallandet's Joseph.
 Hooker's Daniel.
 The Sweet Story of Old.
 Precept upon Precept.
 Streaks of Light.
 The Apostles Preaching.

General.

Abbott's Young Christian.
 Bevan's Food for Babies.
 Collier's Plain Paths for Little Feet.
 Cook's Steps to the Throne of Grace.
 Geldart's Sunday Thoughts.
 Newton's Bible Blessings.
 Do. Best Things.
 Do. King's Highway.
 Do. Rills from the Fountain.
 Pike's Early Piety.
 Rabbi Agur's School.
 Todd's Lectures to Children.
 Do. Truth made Simple.
 Winscom's I Believe.
 Do. Our Father in Heaven.

Narratives, &c.

Brock's My Father's Hand.
 Champney's Images.
 Charlotte Elizabeth's Short Stories.
 Cross's Illustrations of the Ten Commandments.
 A Kiss for a Blow.
 Missionary First Fruits.
 Do. Gleanings.
 Near Home.
 Robert Dawson.
 Stories for Beginners. A. T. S.
 Stories for the Little Ones. A. T. S.
 Scripture Natural History.

7. PERIODICALS.

At present, one monthly periodical for the young, *Bal Hitt Karak*, "The Children's Friend," is published in Hindi by the Methodist Mission. The circulation is about 1,200 a month. The Conference strongly recommended the issue of a periodical for adults in Hindi, with some English articles.

The Methodist Mission publishes fortnightly a newspaper in Roman Urdu, *Kaukab i Iswi*, for Native Christians, the circulation of which is 275, and one in Persian Urdu, *Shams ul Akhbar*, for Hindus and Muhammadans, the circulation of which is 325. A monthly periodical for the young, *Khair Khwah Atfal*, has a circulation of 1,700.

The American Presbyterian Mission publishes a monthly Magazine in Roman Urdu, *Makhzan i Masihi*, "The Christian Treasury." The following notice of it is by the Rev. Dr. Brodhead, the present Editor:—

"This Magazine, published at Allahabad in Roman Urdu, was begun in 1868, and is now entering upon its eighth volume. Its first Editor was the Rev. J. J. Walsh, who conducted it till the early part of 1872, when the Rev. A. Brodhead was appointed Editor. Although projected and largely supported by the Furrukhabad (Am. Pres.) Mission, it is not denominational in its character. The aim of the Magazine is to furnish profitable reading for the Urdu-speaking Native Christian community, and the effort made by its founders is appreciated to the extent, that its subscribers are found in all the Missions in the North-West Provinces, the Punjab, Ondh and Rajputana, while a few copies make their way into other Presidencies. Among those who contribute to its pages are representatives of nearly all the denominations engaged in Evangelistic work in India, and of these contributors a goodly number are ladies. One chief object that has been kept in view has been the publication, serially, in connection with the Magazine, of translations of standard works, and such original works as are furnished from time to time: while others of such works of a smaller size have appeared in the body of the Magazine. Lists of the books thus published are appended to this statement.

"The circulation of the Magazine is about 270 copies monthly, while 400 copies are struck off under the belief that there will be call for the Magazine; and especially for the books published in connection with it. Already considerable sales of back numbers have been made to the North India Tract Society and to private parties. Annual grants of paper have been made by the Religious Tract Society, London, and grants of plates by the American Tract Society and others. The Magazine is published at less than cost price, in order to bring it within the reach of all, and the difference between cost and receipts is not nearly made up by the grants above mentioned."

Books published in connection with the *Makhzan i Masihi* from July, 1868, to December, 1874:—

"1. The Closer Walk. 2. Fountain of Life. 3. The Blood of Jesus. 4. The Pilgrim's Progress, Part I. 5. Do. Part II. 6. Stories from Church History. 8. Commentary on Epistle of St. James. 9. Titles of our Lord. 10. Letters to Indian Youth. 11. Commentary on Ephesians. 12. Metrical version of Pilgrim's Progress. 13. Sacred and Profane History. (For descriptions, see Alphabetical Catalogue.)

The following works have been printed in the body of the Magazine:—

"1. Come to Jesus. 2. Tirzah. 3. Dawn of Light. 4. Story of a Diamond. 5. The Old Man's Home. 6. Bushnell's Character of Jesus. 7. Masihi Majlis. 8. The Jewish Tabernacle. 9. Jessica's First Prayer. 10. Monica and Augustine. 11. The Foundling. 12. Catechism on the Lord's Supper. 13. Little Gyp. 14. The Watchmaker. 15. Alone in London."

The Rev. E. M. Wherry has furnished the following notice of the Lodiana Mission Newspaper, *Nur Afshan*, "The Disperser of Light":—

"Its size is eight pages quarto royal. It was started in March, 1873, as four page royal quarto, (a pice paper); but was enlarged from the beginning of this year in order to meet the demands of the public. It contains Religious, Moral, and Secular Articles, and a Compendium of Current News, domestic and foreign.

"As a pice paper, its price was 12 Annas a year: now it is 1 Rupee 6 annas per annum, *exclusive* of postage.

"That the *Nur Afshan* is doing good, may be inferred from the fact that a new newspaper has lately been started in Delhi, *especially* and *avowedly* to combat the *Nur Afshan*! After giving its readers a glowing account of the wonderful work of 'Mr. Norman Sahib', who was a Methodist Missionary in Constantinople, but being converted to Mohammedanism, is now eloquently and successfully preaching Islam to the people of America, the editor goes on to say, 'Where now is Padri Wherry Sahib of the American Mission, Lodiana, who has spread abroad his *Nur Afshan* over all India!'

"Our circulation is now 750 weekly—as a pice paper we had from 1,000 to 1,200."

It will be seen that Urdu is comparatively well supplied with Christian Periodicals.

The monthly circulation of the "Sunday School Berean Lesson Leaves," published by the Methodist Mission, is as follows: English, 2,100; Roman Urdu, 500; Persian Urdu, 500; Hindi, 800.

8. POETRY.

The recent great movement at home has shewn the value of sacred song as an evangelistic agency. It may be employed with still more advantage in India, the bulk of whose literature is in poetry. Every effort should be made to get Gospel truth proclaimed through hymns set to popular native tunes. Hymn on sheets may be distributed with good effect after preaching. If previously sung, they will be still more acceptable.

SELECTION OF BOOKS.

It is possible to spend time and money in translating and printing books not adapted to the country, and which will consequently be of little real value. The entry of books in the foregoing list is not a sufficient test. As already mentioned, they were not considered in detail by the Conference. The question has also to be taken into account, not merely whether a book is good in itself, but whether others are not more wanted? Considering the limited funds available, this deserves careful inquiry. It has happened that books of third or fourth rate value have been printed to the neglect of those of primary necessity.

Before a Missionary commence any important work, it would be well to communicate with the Secretary of the Tract Society for the Province, to ascertain what is thought of the proposal, and whether the book is not already in hand.

Tract Committees do not like to reject a work on which the author has spent a good deal of labour. It would aid in the selection, if Committees would publish lists of books specially recommended.

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